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THE OLD CHURCH IN THE NEW DOMINION

THE OLD FORT AT ANNAPOLIS ROYAL.
The scene of the historic service of thanksgiving in 1710.

ST. PAUL'S, HALIFAX, IN 1777.
The first Anglican Church erected in Canada, 1750.

THE OLD CHURCH IN THE NEW DOMINION

THE STORY OF THE ANGLICAN CHURCH IN CANADA

BY

C. W. VERNON, M.A., B.D., D.C.L.

GENERAL SECRETARY OF THE COUNCIL FOR SOCIAL SERVICE OF THE CHURCH OF ENGLAND IN CANADA, AND HONORARY CANON OF ALL SAINTS' CATHEDRAL, HALIFAX, N.S.

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CONTENTS

CHAPTER		PAGE
I.	A CHAPTER OF BEGINNINGS - -	1
II.	THE UNITED EMPIRE LOYALISTS - -	38
III.	THE ESTABLISHMENT AND EXTENSION OF THE EPISCOPATE - - - -	67
IV.	EARLY DAYS AND DEVELOPMENT IN WESTERN CANADA - - - -	121
V.	THE CONSOLIDATION OF THE CHURCH AND PROGRESS IN MODERN TIMES - -	169
	BIBLIOGRAPHY - - - -	213

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LIST OF ILLUSTRATIONS

	FACING PAGE
MAP OF CANADA BY DIOCESES WITH SEE CITIES - - - -	*End Paper*
THE OLD FORT AT ANNAPOLIS ROYAL -	*Frontispiece*
ST. PAUL'S, HALIFAX, 1777 - -	,,
THE HENRY HUDSON WINDOW AT ST. ETHELBURGA'S, BISHOPSGATE STREET - - -	8
OLD TRINITY CHURCH, ST. JOHN - -	40
KING'S COLLEGE, WINDSOR, IN 1803 - -	48
CHIEF JOSEPH BRANT - - - -	56
HIS MAJESTY'S CHAPEL OF THE MOHAWKS -	56
CHARLES INGLIS, FIRST BISHOP OF NOVA SCOTIA	72
JACOB MOUNTAIN, FIRST BISHOP OF QUEBEC -	72
FRANCIS FULFORD, FIRST BISHOP OF MONTREAL	72
JOHN MEDLEY, FIRST BISHOP OF FREDERICTON -	72
JOHN STRACHAN, FIRST BISHOP OF TORONTO -	88
OLD TRINITY COLLEGE, TORONTO, BEFORE ENLARGEMENT - - - -	88
ST. JAMES'S CATHEDRAL, TORONTO, AND ITS FOUR PREDECESSORS - - - -	104
JOHN WEST - - - - -	136
THE FIRST ANGLICAN CHURCH AT THE RED RIVER SETTLEMENT - - - -	136

FACING PAGE

ARCHBISHOP MACHRAY, FIRST PRIMATE OF ALL CANADA - - - - - 152

THE WINNIPEG CONFERENCE, WHICH LED TO THE FORMATION OF THE GENERAL SYNOD - 168

THE CHURCH HOUSE, TORONTO - - 176

ARCHBISHOP MATHESON, THE PRESENT PRIMATE 176

THE OLD CHURCH IN THE NEW DOMINION

CHAPTER I

A CHAPTER OF BEGINNINGS

Praise to our God, Whose bounteous hand
Prepared of old our glorious land;
A garden fenced with silver sea,
A people prosperous, strong, and free.

Praise to our God; the vine He set
Within our coasts is fruitful yet;
On many a shore her seedlings grow;
'Neath many a sun her clusters glow.

This book and its purpose.

THIS book is intended to be a brief story of the Anglican Church in the Land of the Maple Leaf for the use of all Churchfolk who wish to know something of the setting up, the problems and the progress of the Old Church in the New Dominion of Canada. Its purpose is to tell the story in as readable and as interesting a way as possible, so that by a study of the past and a survey of God's gracious dealings with our forefathers, Canadian Churchpeople of the present, the child of that past, may be helped and encouraged to plan and to build wisely and well for the greater future of service that, please God, is yet to be, and of which the present is the parent.

A little book like this cannot possibly tell the whole story, and inevitably many a noble worker, many an heroic deed, must go unrecorded. The guiding principles in the writing of the book have been: (1) A full recognition of the fact that Churchpeople are the Church and that therefore a Church History must not be the story only of the Church's bishops, clergy and out-

standing laymen, but in its essence the story of the whole Church. (2) Care that outstanding events should not be blurred by too many details but stand out as mountain peaks for guidance and for inspiration. (3) That human interest and dramatic colour must not be sacrificed to the need of brevity, and that therefore the biographical method must often be used for outstanding leaders, even though other less outstanding pioneers for Christ and the Church, and events of real but secondary interest, go unrecorded. (4) A belief that independent study and careful research with an open mind must precede and accompany its writing. (5) An effort to be absolutely fair to all the great personalities, the great societies, the great schools of thought that have contributed to the making of the Church of England in Canada. (6) An attempt to remember that the backward glance over days that are gone must be accompanied with zeal for present work and problems and a forward-looking conception of the future and its needs. (7) This is the story of the Anglican Church in Canada and is concerned mainly with the work of our own Communion. No thoughtful Churchman, however, will fail to recognize the heroic labours of the early French missionaries, Recollets and Jesuits, for the conversion of the Indians, the fine work of the Roman Catholic Church among its own people, or the great contribution to the cause of Christ made by other great Christian Communions. (8) The remembrance of Whose we are and Whom we serve, and that all the events related must be thought of as part of the Great Crusade for Christ and the Church to make our Dominion His Dominion by the Power of His Cross.

The Mother Church in the Motherlands.

Canada is relatively a new country, but the ideals and traditions of the two great races, French and British, which colonized it, and whose descendants constitute the majority of its

present population of some nine million people (about the same as that of Greater London, but occupying a territory as large as Europe), constitute a rich and glorious heritage which must never be forgotten. The Anglican Church in Canada is the child and rightful heir of the Churches of the same great Communion in England, Wales, Scotland and Ireland. Their history is the beginning of ours, their founders, their traditions, their institutions, their glorious cathedrals, their lovely parish churches, their great names, great achievements, great books are ours as well as theirs. None of us can understand aright the history and principles of our Church in Canada without some knowledge of the history of the Mother Church in the Motherlands, and of the great Universal Church of which that Church is an historic part. Nor can we ever forget, as a loyal daughter, the loving care the Mother Church lavished upon us in our earlier days and the splendid assistance still given to much of our work.

How the Anglican Church came to Canada.

The official name of our Church in Canada is the somewhat cumbrous one of the Church of England in Canada, but as many of our present-day Churchpeople or their forebears came originally not from the Church of England, but from the Church of Ireland, the Scottish Episcopal Church or the Episcopal Church in the United States, the name Anglican Church is being increasingly used. There is an interesting difference between the coming of the Church to the Motherlands and the coming of the Church to Canada. There some great apostle, some great missionary bishop, or faithful clergy, came and preached Christ Crucified to people who had never heard His Name, and then ministered the sacraments of His grace and established His Church. No missionary bishop was the herald of the Church to this Dominion. The Church came to Canada with the coming

of ordinary Churchpeople, not of Church leaders. As the need developed, leaders were sent to minister to these scattered settlers.

By four main routes did Churchfolk and through them our Church come to Canada: The first, the continuous and the most widely travelled route, was from the Motherland to our Atlantic ports, first by long and perilous trips of sailing vessels and latterly by steamers. A second and epoch-marking influx took place at the time of the American Revolutionary War, when the United Loyalists came to make new homes in the primeval forests of this northern land. A third and interesting group entered what is now Western Canada by way of Hudson Bay, some as employees of the great historic Hudson's Bay Company, others as settlers. A fourth came by way of Cape Horn up the Pacific Ocean along the coasts of the two continents of South and North America till they reached and settled in British Columbia.

An Episcopal Church without a Bishop.

For over three-quarters of a century the Church of England in Canada was without a bishop. This meant that her sons and daughters were admitted to the Holy Communion without first receiving the apostolic rite of confirmation; that young men desirous of taking holy orders had to undergo the long, expensive and often perilous trip to England to seek the laying on of hands for the work of their ministry by their then distant diocesan, the Bishop of London; and that clergy and people alike were entirely without that leadership, supervision and fatherly guidance, which is of the essence of the work of a bishop in the Church of God. Is it any wonder that during this period progress was slow, or that many Canadians were not impressed with the value and importance of the historic episcopate?

The first Britishers to visit Canada.

According to an Icelandic saga the coast of North America was discovered by Norse voyagers some time during the tenth century by Biarni, while the honour of being the first to land belongs to Leif, son of Eric the Red, in A.D. 1000, his landing-place being asserted to have been in Canada. Passing over nearly five hundred years, we come to 1497, when John Cabot, the Venetian, accompanied by his son Sebastian, sailed from Bristol in the Motherland with a crew of British sailors, and made the discovery which has made his name famous, and upon which the claims of Britain to North America were subsequently based. The discovery of the West Indies by Columbus had fired many adventurous souls with the desire of still greater achievement, and the monarchs of Europe were anxious to add the wonderful lands which lay towards the setting sun to their own dominions. In England the sovereign, Henry VII., and his people were eager that all the glory, and incidentally all the riches, should not fall to the lot of Spain. The practical merchants of Bristol already dreamt of an enormous trade in fish. Besides there was the pious ambition to bring new lands beneath the yoke of Christ. On the spot where he and his crew landed Cabot planted a large cross, carrying two flags, one bearing the St. George's Cross of Merrie England, the other being that of St. Mark, the patron of his own dear Venice. Thus English Churchmen of pre-Reformation days first set foot on Canadian soil. It was not till thirty-seven years later (1534) that Jacques Cartier made the first of his famous voyages, landed in Canada and set up a cross bearing a shield emblazoned with the golden lilies of France.

Passing on to "the spacious days of great Elizabeth," the third expedition of Sir Martin Frobisher, 1578,

The first clergyman, the first sermon, and the first celebration of Holy Communion.

carried a chaplain, Master Wolfall, described in Hakluyt's Voyages as "a true Pastor and Minister of God's Word, which for the profit of his flock spared not to venture his own life." On several occasions landing-parties ascended the highest hill in the neighbourhood, where they also made many crosses of stone "in token that Christians had been there." When two sections of the expedition, which had given up each other for lost, were reunited we read, "They highly praised God, and altogether upon their knees gave Him due, humble and hearty thanks, and Master Wolfall, a learned man, appointed by Her Majesty's Council to be their Minister and Preacher, made unto them a godly sermon." Still later, "Master Wolfall on Winters Fornace (presumed to have been in Baffinland) preached a godly sermon, which being ended he celebrated also a Communion upon the land, at the partaking whereof was the Captain of the *Anne Frances*, and many other Gentlemen and Soldiers, Mariners and Miners with him. This celebration of the divine mystery was the first sign, seal and confirmation of Christ's name, death and passion ever known in these quarters."

The heroic beginnings of the Church in Western Canada.

The real beginning of the Church in Western Canada was commemorated in 1928 when in the Church of St. Ethelburga the Virgin Bishopsgate Within, London, England, Governor Charles V. Sale, on behalf of the Governor and Company of Adventurers of England trading into Hudson Bay, unveiled a window given by the Company "in honour of Henry Hudson, the Navigator, and of his courage, fortitude and untimely death." In this historic London church, Henry Hudson, whose name a beautiful river, a northern strait and a mighty bay now bear, and the company of

his ship the *Hopewell*, twelve in number, as Purchas puts it, "did communicate with the rest of the parishioners, purposing to go to sea four days after to discover a Passage by the North Pole to Japan and China." His first two voyages, 1607 and 1608, he made in the service of the Muscovy Company, "the Mystery and Company of the Merchant Adventurers for the discoverie of regions, dominions, islands and places unknown." On his third, 1609, in the service of the Dutch East India Company, he came to the site of what became first New Amsterdam, and then New York. His last voyage made in the *Discovery* in the service of some great merchants of London led him to Hudson Bay in 1610, where he visited its western shores, and turning eastward was wrecked at Rupert's Bay in the blackness of a northern November night, was compelled to land and spent a winter "void of hope" in such winter cabins as could be constructed. In June, 1611, with supplies replenished as best they could by fishing, with tattered sails, seams tarred and hull caulked, he handed to the crew all the bread that was left, a pound to each man, and set forth for England, balked and beaten. Mutineers, desirous of fewer mouths to share their scanty fare, put Hudson, his young son and eight loyal members of the crew adrift in one of the ship's boats. That is the last the world knows of Henry Hudson, who opened up the way to Western Canada. Twenty years later when Captain James came seeking the North-West Passage he found on a little island a number of old timbers. When forty years later Radisson, who suggested to Prince Rupert the formation of the Hudson's Bay Company, arrived, he discovered an old house. A further story tells of an Indian legend of white men who had come to the bay before "the Big Company came," had been cast away by their comrades, had come ashore, lived

among the Indians, married Indian wives and left red-haired descendants.

The first of regular services.

The beginning of regular services according to the use of the Church of England took place in the reign of Queen Anne at Port Royal, Acadie, at once renamed Annapolis Royal, Nova Scotia, which, after being captured and recaptured no less than fourteen times, fell finally to Great Britain's victorious arms. When the golden lilies of France were replaced by the cross-marked banner of England, England's Church came with the British troops to minister to their needs. This historic service, which was commemorated by the gift of a Prayer Book from His Majesty King George V. to St. Luke's Church, Annapolis Royal, by the opening of All Saints' Cathedral, Halifax, and by the holding of a great Canadian Church Congress, was thus described in the Journal of Colonel Francis Nicholson, to whom Subercase, the French commander, surrendered with all the honours of war:

"Tuesday the 10th (October, 1710), was solemnized as a day of thanksgiving for the success of Her Majesty's arms in reducing Port Royal, etc., being so appointed by the general. After divine service, which was performed in the chapel by the Rev. John Harrison, chaplain to Commodore Martin (and now left chaplain to the garrison by commission from the general), a sermon was preached by the Rev. Mr. Samuel Hesker, Chaplain to the Hon. Col. Reading's Marines." The little chapel at Port Royal at which this historic service took place was dedicated to St. Anne, always dear to the home-loving hearts of the French, and today regarded as the patroness of the Micmac Indians of Nova Scotia, who owe their conversion to the Faith to the labours of French missionaries.

The order appointing the Rev. John Harrison

THE HENRY HUDSON WINDOW AT ST. ETHELBURGA'S, BISHOPSGATE STREET, LONDON.

Henry Hudson and the *Half Moon*, the ship in which he sailed in 1609. The circle below pictures the Communion service attended by

The first settled clergyman and his work.

as Chaplain at Annapolis Royal, dated October 11, 1710, is now in the possession of the Society for the Propagation of the Gospel. One of his first official acts was the marriage of Madeleine Maissonat, one of the French inhabitants, to William Winniett, a French Protestant, who shared in the capture of Port Royal and was an officer of the fort. Two years later he baptized two of their children. In addition to supplying the spiritual wants of the garrison, he also ministered to the English and such of the New England residents of Annapolis Royal as were attached to the Church. In 1720 Mr. Harrison was chosen by Governor Phillips as one of the first councillors of the province of Nova Scotia. This council included the famous Paul Mascarene. The glebe formerly enjoyed by the Recollets was made over in 1732, at Mr. Harrison's request, by the Crown to the Church of England for the chaplain, or "if a parish be established, for the parish minister," thus making the first endowment of the Anglican Church in Canada. The glebe is still in the possession of the parish.

The S.P.G. begins its work in Canada.

The venerable Society for the Propagation of the Gospel began its work in Canada in 1728, when it gave a yearly salary of £10 as schoolmaster to the Rev. Richard Watts, then acting as garrison chaplain at Annapolis Royal, who thus has the honour of being the first English schoolmaster mentioned as teaching in Nova Scotia, and so in the Dominion. In 1730 he was one of seventeen witnesses to the oath of allegiance subscribed by 227 French inhabitants along the Annapolis River, his name coming next to that of "R. C. de Breslay, prêtre missionaire, curé." Mr. Watts taught every day some fifty children, built a school-house at his own expense, was indefatigable

in his labours for the children, and at Easter, 1728, is said to have opened a Sunday School.

As early as 1725 there were forty-nine English families at Canso, Nova Scotia, and it was even proposed that the seat of government should be removed thither from Annapolis Royal. Mr. Watts reported to the S.P.G. in 1729 that the people of Canso "were generally bent to address the society for a Minister," and offered his own services for the purpose, "there being no other minister of the Church of England in that whole province or government beside himself." In 1735 the Rev. James Peden was sent to Canso as deputy chaplain to the forces. Soon after his arrival he opened a school and taught fifty children. The next year at the request of Edward How, a local merchant, the Society granted Mr. Peden £10 a year as schoolmaster.

The story of the S.P.G. and the S.P.C.K.

To the Society for the Propagation of the Gospel, the Anglican Church in North America, first in what is now the United States, and then in Canada, owes an incalculable debt, if not its very survival.

Owing to the fact that during the Hanoverian period the National Church had almost become a State Department for the maintenance of religion, aggressive Church work had to be inaugurated and carried on in the main, not as is the case today in Canada, by the Church acting officially, but by voluntary groups of earnest and devout Churchpeople. This condition still largely prevails in the Motherland, though the recent establishment of the Church Assembly is already resulting in the Church as a whole taking important action officially through that body, which is organized mainly along the lines blazed for the Church within the overseas dominions by the Anglican Church in Canada. The first contribution ever made in

England for the overseas work of the Church was a gift of £100 made by Sir Walter Raleigh "for the propagation of the Christian religion" in the colony of Virginia, so called in honour of Queen Elizabeth, and for the same work in 1622 Dr. John Donne, Dean of St. Paul's, preached the first missionary sermon. During the Commonwealth the House of Commons established "The Society for the Propagation of the Gospel in New England." This died with the Commonwealth government, but Robert Boyle revived it and formed a second S.P.G., which exists today under the name of the New England Company and still gives grants for Indian missions in the Canadian Dioceses of Huron, New Westminster and Cariboo.

The Society for Promoting Christian Knowledge was founded in 1698, and the Society for the Propagation of the Gospel in Foreign Parts, the third and permanent S.P.G., in 1701, both largely through the zeal and energy of Dr. Bray, to whose "Associates of Dr. Bray" many a deanery in Canada owes the nucleus of its clerical library. The S.P.C.K. was to provide Christian education and Christian literature, the S.P.G. to employ the living agents, to send clergy to the colonies and dependencies of Great Britain, first to minister to the settlers, secondly to seek the conversion of the heathen. One of its missionaries to the American colonies was the celebrated John Wesley. To it belongs the honour of having on its list of workers "the first of any non-European race since the Reformation to receive Anglican orders," Philip Quaque, a negro boy baptized by the Society's missionary to the African Gold Coast, the Rev. T. Thompson, sent to England by him and ultimately ordained as his successor.

Since the modest beginning made in 1728 by granting £10 a year for a schoolmaster in Nova Scotia,

till the end of 1927, the S.P.G. has employed 2,136 missionaries in Canada and has expended no less than £2,286,128 (about eleven million dollars) on its work in Canada. While its main work has been that of providing for the spiritual needs of the settlers, it has done splendid missionary work among the Indians. Its reports show that its missionaries have used the following Indian languages—Micmac, Mohawk, Ojibway in Eastern Canada; Cree and Salteaux on the prairies; and no less than eight Indian dialects in British Columbia, where it has also supported missionaries to the Chinese and Japanese.

The work of its sister society, the S.P.C.K., in Canada, has consisted in grants, endowments for the building of churches and schools, scholarships for divinity students, gifts of Bibles and Prayer Books for churches and Christian literature for distribution, the maintenance, till it was taken over by the Council for Social Service of the Church of England in Canada, of port chaplains to welcome immigrants at the Atlantic ports, and the provision of chaplains on immigrant-carrying vessels, a work which it still continues.

The S.P.C.K. has expended on its Canadian work for general Church purposes £182,302; for chaplaincy work at Canadian ports 1884-1919 (not kept separately before) £12,065; for voyage chaplains during the past twenty-three years £10,500. Grants of books have averaged £200 a year. The Society's total gifts have thus been over a million dollars.

An interesting sum in missionary arithmetic.

Occasionally the laity, and sometimes even the clergy of historic parishes in Canada, feel that the Church of today is asking too much of their parish in apportionments for the missionary, educational and social service work of the Church. It would be interesting in all such

cases to add up the total amount invested in the establishment and early maintenance of the parish by the offerings of missionary-hearted people in England received through the S.P.G. and the S.P.C.K. and expended in earlier days for the salary of the rector and for church buildings, and then work out a fair rate of interest on the money so invested. In the case of one historic parish, then celebrating its centenary, which was asked at the time for five hundred dollars for Home, Domestic and Foreign Missions, it was found that at 5 per cent. the interest on the Mother Church's investment would amount to a thousand dollars a year.

Canada's first British city.

Halifax, the capital of Nova Scotia, and Canada's oldest British city, was founded at the expense of the British Government under the direction of the Lords of Trade and Plantations, and named after the Earl of Halifax. Advertisements were issued "holding out proper encouragement to officers and private men lately discharged from the Army and Navy to settle in Nova Scotia," thus marking the first of many organized plans of assisted British emigration to Canada.

In May, 1749, an expedition, including 1,176 settlers with their families, and under the command of Colonel the Honourable Edward Cornwallis, set sail for Chebucto Bay. The Lords of Trade and Plantations were not unmindful of the spiritual welfare of the colony they were about to found, and sought the assistance of the S.P.G., at the same time informing the Society that they proposed to set apart in each township a site for a church, to grant 400 acres of land to each minister and his successors, and 200 acres for a schoolmaster. They also promised that each clergyman sent with the first settlers should receive a grant of 200 acres and each schoolmaster of 100 acres for

themselves and their heirs, as well as 30 acres more for every additional person in the family. They promised to maintain them during the voyage and for twelve months afterwards, and to furnish them with the necessary things for husbandry and building their houses. The S.P.G. at once called a special meeting and unanimously decided, "That six clergymen and six schoolmasters of the Church of England should be provided by the Society and sent to Nova Scotia as the settlements are made and the occasions of the colony require. That the salary to each missionary be £70 a year, which is the highest salary allowed to any missionary employed by the Society, and that £50 be given to each missionary as a gratuity to facilitate the first settlement, which is more than has ever been given by the Society upon such occasions. That the salary to each schoolmaster be £15 per annum, which is the highest salary allowed to any schoolmaster by the Society, and that £10 be given to each schoolmaster as a gratuity to facilitate the first settlement, which is the greatest sum ever given by the Society to any schoolmaster. The Society will use their best endeavours to appoint some missionaries and schoolmasters who can speak the French language."

The first clergy at Halifax and their flock.

Soon afterwards the Revs. William Tutty and William Anwyl (in the register of the first settlers spelt Anwell) were appointed the first missionaries and Mr. Halhead the first schoolmaster to proceed to Halifax. Mr. Tutty had been made deacon by the Bishop of Norwich, ordained priest by the Bishop of Lincoln, and had been lecturer and curate at All Saints, Hertford, while Mr. Anwyl had been ordained by the Bishop of Chester and had served as a chaplain in the Navy. The first service was held by Mr. Anwyl on June 21, 1749, the day of the founding of the city. In Mr. Tutty's

letter to the Society, from "on board ye *Beaufort* in ye harbour of Chebucto, September ye 29th, 1749," he evidently had formed in the main a poor opinion of "ye old inhabitants and of ye new settlers in this colony." Of the former he wrote, "They, both French and Indians, are bigotted Papists, and under the absolute dominion of their priests, and if we add hereto the little commerce that has subsisted between them and the English, we shall be little surprised to see them more attached to the French King than the mild administration of His Britannic Majesty." Of the latter, "They may be divided into some late inhabitants from Old and New England; the lower sort among the former are in general a set of abandoned wretches, and are so deeply sunk into all kinds of immorality that they scarce retain the shadow of religion. There are, indeed, a few good men amongst them, and here it would be great injustice to the officers that accepted His Majesty's bounty not to declare that they behave with great decency in general, and seldom fail to join in our religious assemblies." "As to those who came from New England to settle or transact any business here, they make great pretensions to religion, and having ye form of godliness would be thought not to contradict ye power of it in their actions. But men of open and undisguised sincerity can easily see thro' the falsehood of their pretensions, and though they are scandalized and justly scandalized at the barefaced immorality of too many among the settlers from the mother country, yet it is to be feared that ye externals of religion are more prevalent among them than the essence of it; their notorious prevarication, to mention no other instance, which appears in all their commercial dealings, is an evident proof of this melancholy fact."

With a view to securing a change in the French and

Indians, "both in their loyalty and religion," he recommended supplying them with French Bibles, or Testaments at least, and inducing a few French Protestants and a French missionary to settle among them. For the latter he suggested Jean Baptiste Moreau, listed in the register of the first settlers as "gentleman and schoolmaster," a native of France, a priest in Roman Catholic orders, formerly prior of the Abbey of St. Matthew, near Brest, who had become a Protestant, quitted his preferment and settled in England.

Of his own work he wrote, "I baptized about twenty infants, but the Blessed Sacrament has not yet been administered here, because Divine service has hitherto been performed in the open air, but as soon as the Governor's dining-room is finished, it is proposed to make use of that till a Church can be erected which is now framed at Boston and capable of holding 900 persons."

The first celebration of the Holy Communion took place on Christmas Day, 1749, in the dining-room at Government House, the residence of Colonel Cornwallis, with thirty communicants. From his third letter to the Society, July, 1750, we learn that as soon as there was a convenient place to assemble in, he had had services every Wednesday, Friday and holyday in addition to the regular Sunday services.

The oldest Anglican Church in Canada.

St. Paul's Church, Halifax, the oldest Anglican church in Canada and the oldest place of worship of any communion other than the Church of Rome, was erected on the Parade in 1750 "at the expense of the Crown by grants from His Majesty for that purpose, and also by moneys granted to His Majesty in this Province for the use of Government." The pine and oak of which it was built, were brought from Boston, then a part of the British Dominions. Both Governor

Cornwallis and Mr. Tutty in letters speak of its plans as being exactly the same as those of Marylebone Chapel. Bishop John Inglis used to say that the same plans had been used for St. Peter's, Vere Street, Oxford Street, London, which was also built at the expense of Government, the similarity of which has often been noted by parishioners of St. Paul's when visiting in London. Probably with a view to economy, the same or a nearly similar plan was used for a number of churches built about the middle of the eighteenth century at the expense of the Government. The Boston estimates placed the cost of St. Paul's at £1,000. On September 2, 1750, Mr. Tutty preached for the first time in the church, and in the afternoon Mr. Moreau preached to the French and Swiss Protestant settlers.

Continental settlers come to Halifax.

Halifax was not settled exclusively by Britishers. A Royal Proclamation was widely distributed in various towns on the continent, offering liberal inducements to foreign Protestants to settle in Nova Scotia. The Government engaged Johann Dick, a merchant of Rotterdam, to act as their agent in this matter. The first of these continental settlers arrived on July 13, 1750, on the *Anne*; in 1751 came two more ships bringing German settlers procured by Mr. Dick, and in 1752, a thousand settlers from Montbelliard, of the Confession of Augsburg, arrived. There seem to have been many abuses in the administration of this early immigration work. Some are said to have died on the voyage from overcrowding and exposure. Many were old and infirm, and quite unsuitable for settlement in a new country, and there were many orphan children. Many came too late in the season without money, with insufficient clothing, and without tools to clear the land or erect houses. Some claimed to have been grossly deceived by Mr. Dick, who, like too many emigration

agents of later days, knew nothing of actual conditions in the country to be settled. Mr. Tutty adds still another complaint; "among the small number of Palatines which were sent by the last two transports, there were found upon examination to be no less than forty Papists. It is to be feared that the persons employed by the Lords of Trade and Plantations about this business are more solicitous to complete the number stipulated for their own private interest, than the public good."

The Church ministered faithfully to these foreign Protestants, Mr. Tutty having administered "the Holy Sacrament in High Dutch to the Palatines." In his work among these German settlers he received great assistance from Mr. Burger, a German Swiss minister, "who was desirous of Episcopal Ordination and had taken great pains to reconcile the Germans to our liturgy," and having translated the Communion Service into German had taught Mr. Tutty to pronounce it intelligently. Mr. Moreau ministered to the French and Swiss Protestants, and in 1753 reported that his congregation consisted of 800 adults and 200 children. The Montbelliards had received most joyfully copies of the French Prayer Book, "kissing not only the books, but Mr. Moreau's hand in the distribution." Nearly three hundred had received Communion at their own earnest request.

In 1753 Mr. Tutty reported the first case in Canada of the conversion and baptism of a Jew, a German, "who communicated with his brethren the Sunday following and behaved with such becoming reverence as bespoke a due sense of his own unworthiness and a humble confidence in the Merits of the Messiah."

The Church of England as by law established in Nova Scotia.

In 1758 the First Assembly of the Province of Nova Scotia (the oldest legislative assembly in the overseas dominions) passed an Act establishing the Church of

England in the province. Its title was "An Act for the establishment of religious public Worship in this province and for suppressing Popery." Its preamble reads: "Forasmuch as His Majesty upon the settlement of the province, was pleased in His pious concern for the advancement of God's glory, and the more decent celebration of divine ordinances amongst us, to erect a church for religious worship according to the usage of the Church of England, in humble imitation of His Royal example, and for the more effectual attainment of His Majesty's pious intention, that we might in the exercise of religious duties, be seeking for the divine favour and protection, be it therefore enacted by his Excellency the Governor, Council and Assembly . . ." Briefly stated, the Act provided "that the sacred rites and ceremonies of divine worship, according to the liturgy of the Church established by the laws of England, shall be deemed the fixed form of worship amongst us, and the place wherein such liturgy shall be used, shall be respected and known by the name of the Church of England, as by law established": that no one should "be admitted to officiate as a minister of the Church of England, but such as shall produce to the Governor, a testimonial that he hath been licensed by the Bishop of London," as well as publicly declaring his assent and consent to the Book of Common Prayer"; and that the Governor shall then "induct the said minister into any parish that shall make presentation of him."

The Act further provided "that Protestants, dissenting from the Church of England, whether they be Calvinists, Lutherans, Quakers, or under what denomination soever, shall have free liberty of conscience, and may erect and build meeting houses for public worship, and may choose and elect ministers."

No such kindly attitude was expressed towards the

Roman Catholic Church, for it was "further enacted that every popish person, exercising an ecclesiastical jurisdiction, and every popish priest or person executing the function of a popish priest, shall depart out of this province on or before the twenty-fifth day of March, 1759." The penalty for disobedience was to be perpetual imprisonment, and for escaping when so imprisoned "he or they shall be deemed and adjudged guilty of felony without benefit of clergy." It further enacted that "any persons who shall knowingly harbour, relieve, conceal or entertain any such clergyman of the popish religion" was to forfeit fifty pounds, to be set in the pillory and to find sureties for his good behaviour. It was provided, however, that this Act was not "to extend to any such Romish ecclesiastical persons, who shall be prisoners of war, or be shipwrecked, or by any other distress or necessity be driven into the province."

These fierce enactments against the clergy of the Roman Catholic Church were doubtless based on political expediency, and were thought necessary because of the active and long-continued hostility of the French Acadian priests to British rule. The provincial government three years before, for similar political reasons, had deported the Acadians, an event immortalized by Longfellow's "Evangeline." The law against the Roman clergy was repealed in 1783, but "test oaths against popery" were required from all candidates for office till 1827, when the most telling speeches in the House of Assembly in favour of repeal were made by two illustrious Nova Scotian Churchmen, Richard John Uniacke and Thomas Chandler Haliburton, author of "Sam Slick" and Canada's first and greatest humorous writer.

The most friendly feeling was evinced to "Protestant Dissenters." In 1750 a correspondent of the Boston

Weekly Newsletter wrote that the Rev. Aaron Cleveland (an ancestor of President Cleveland of the United States) "preaches every Lord's Day in the afternoon in the Church (St. Paul's) to good acceptation, and will continue to do so until a meeting house can be built." This first Meeting House erected in Canada was styled "Mather's Meeting House," and later, "St. Matthew's Church." In 1751 Mr. Tutty reported that the greatest harmony prevailed between the Church of England and the Dissenters, even the most bigoted of whom seldom failed to come to church every Sunday morning. Later on the Methodists of Halifax always communicated at St. Paul's till well into the nineteenth century.

The first Provincial Assembly passed a law restricting marriage by licence, without the publication of banns, to clergymen of the Church of England, a law similar to those then in effect in England, an Act which was not repealed till early in the nineteenth century.

The first parish and the first rector.

In 1759 an Order-in-Council was passed by which the town of Halifax was formed into a parish and given the name of the Parish of St. Paul's, and the Rev. John Breynton and the Rev. Thomas Wood, who had been presented in a memorial from the parishioners, were collated as rector and vicar of St. Paul's by Governor Lawrence, who directed that they should be inducted "into the joint real actual possession of the church with all the rights, profits and appurtenances thereto belonging." The Rev. John Breynton, M.A., who was one of His Majesty's naval chaplains at the siege of Louisberg, was licensed by the Bishop of London in 1752 "to perform the office of a priest in the Province of Nova Scotia," and was sent out by the S.P.G. to assist Mr. Tutty, who soon left for England to fulfil "an honourable engagement to a deserving young woman whom I tenderly regard," but who, to the great regret of the

settlers in Nova Scotia, fell ill and died while in England. In 1754 Breynton reported that the population at Halifax was "somewhat diminished owing to their branching into Out-Settlements, where the soil is better and the situation more convenient for fishing."

Breynton was not unmindful of social welfare work and in 1754 established an Orphan Home, where some forty children were in his care.

The first parish meeting to be held in Canada took place on October 10, 1759, when the ordinary English method of appointing churchwardens was followed, the Rev. John Breynton and the Rev. Thomas Wood nominating Richard Bulkeley, and the parishioners choosing William Nesbitt as the first churchwardens of the Anglican Church in Canada. The Honourable Richard Bulkeley, a devoted Churchman, was the first provincial secretary in Nova Scotia, and his heraldic shield or hatchment still hangs in St. Paul's Church.

The province of Nova Scotia lost its Governor and the Church in Nova Scotia one of its greatest laymen, when Governor Charles Lawrence died in 1760 and was accorded the first of many state funerals at St. Paul's Church. Mr. Breynton described him as "being possessed of every natural endowment and acquired accomplishment that could adorn the seat of government, and to his other laudable qualities was added that of sincerity in Religion and of a zealous regard for the Established Church."

Dr. Breynton was a faithful, earnest and kindly rector. Besides his work at Halifax he took a number of missionary journeys through the province. He speaks of infants having been brought forty leagues to Halifax for holy baptism. In 1771 he visited England, where at the solicitation of the Governor-in-Council, the Chief Justice and the congregation of St. Paul's he received the D.D. degree from his Alma Mater, the University

of Cambridge. In 1774 he was able to report to the S.P.G. that "while the greatest part of North America is involved in confusion, the Province of Nova Scotia is happy in the enjoyment of peace and tranquillity. He hopes it will be the glory of that colony to continue peaceable and obedient and deeply sensible of its obligations to Great Britain, as it hath ever been his study and practice to inculcate the unity of the spirit in the bond of peace, as tending most effectively to promote the pious views of the venerable Society."

When the War of the American Revolution broke out and afterwards he was a tower of comfort and of strength to the many loyalist refugees, especially the clergy, who flocked to Halifax. The Rev. Jacob Bailey, "the Frontier Missionary," one of the most interesting of these loyalist clergy, gave the following pen picture of Dr. Breynton: "We were favoured with a visit from the noble and generous Doctor Breynton, Rector of St. Paul's Church, Halifax. He addressed us with that love, freedom and gentleness peculiar to himself. His countenance exhibited a most finished picture of compassionate good nature, and the effusions of tenderness and humanity glistened in his venerable eyes when he had learned part of our history . . . the lines of his features and the manner of his expression afforded a convincing evidence of his sincerity, and the event afterwards gave me undeniable demonstration that I was not mistaken in my favourable conjectures."

The deed of endowment of St. Paul's, Halifax, and the pew rent system.

One of the most interesting records relative to St. Paul's is its Deed of Endowment, made by Governor Charles Lawrence in 1760, witnessed by "John Breynton, Rector, Thomas Wood, Vicar, Wm. Nesbitt, Richard Bulkeley, Wardens, and Richard Bulkeley, Secretary" (of the province). After referring to the facts that His Majesty (George II.) had granted the site

and caused a church to be erected thereon at the expense of the Crown, and had been pleased to grant lands in glebe for the endowment of the said church, that the "rector and vicar had been inducted into said church by virtue of His Majesty's royal instructions, and that the said glebe lands were insufficient for the support and maintenance of said incumbents according to the intention of the royal founder of the said church, and the said church having become a royal foundation and of exempt jurisdiction, and the right of further endowing the said church being vested in His Majesty or the Governor of this province as his representative, the Governor granted to the present incumbents and their successors, and the churchwardens—all such right and power as accrue to the royal founder of granting the seats or pews at a yearly rent for one or more years or for life, and the rents of the said pews accruing from the same," nine-tenths of the receipts to be paid half-yearly at Easter and Michaelmas to the incumbents, the other one-tenth to the wardens for necessary repairs.

In the Georgian period pew rents were regarded as one of the most important characteristics of "the Church of England as by Law Established." Indeed, Nova Scotia's first bishop asserted that free seats were "contrary to the principles of the Church of England."

In spite of the gift of the proceeds from pew rents made by the Royal Founder, St. Paul's moved with the times; seats were declared to be free at the Sunday evening services in 1860, in 1888 the envelope system for financing the Church was introduced, and all seats were made free in 1890.

The oldest continuous Sunday school in America.

St. Paul's Sunday School, founded by Dr. Breynton about 1783, the oldest Sunday School on the American continent with a continuous history and one of the oldest in the world, is today one of the largest in Canada. The first

Sunday School was established at Gloucester by Robert Raikes only three years earlier. Sunday Schools in the United States were started in 1791 at Philadelphia under the leadership of Bishop White.

Historic communion plate.

St. Paul's possesses solid silver communion plate of great historic interest. It includes two flagons, an alms bason bearing the arms of Queen Anne, a chalice bearing the arms of George I., a paten and chalice bearing the maker's mark "Ga" (the small "a" within the capital "G") and engraved with the arms of Queen Anne between the initials G.R. (George I.). The maker, Francis Garthorne, of Sweethings Lane, London, enjoyed the patronage of King William and Queen Mary, of Queen Anne, and George I. He made the set for Queen Anne, presented by her to Trinity Church, New York, and also a set now at St. Anne's, Annapolis, Maryland. A similar but smaller set to that at St. Paul's was presented by Queen Anne to "her Indian Chapel of the Mohawks." When the tribe moved with the loyalists to Canada the sacred vessels were taken with them. A flagon, chalice and alms bason are now at Brantford, and a flagon and paten at Deseronto.

Judge Savary, historian of Annapolis County, Nova Scotia, contended that the communion plate at St. Paul's bearing the arms of Queen Anne had originally been given for use at Annapolis Royal. This would seem to be borne out by the Public Records of Nova Scotia, which for the year 1759 contain orders from Governor Lawrence for the removal from Annapolis of "all the church plate together with the Cushions, Cloths, Surplices, Bibles, Common Prayer Books and all manner of utensils now or formerly used for the celebration of Divine Service." The chapel in the fort at Annapolis Royal had fallen into a bad state of repair, there was no chaplain, the officers from 1738 to 1742

were reported as baptizing their own children, and in 1752 Captain Handfield, under licence from the Governor, solemnized the marriage of his own daughter. The first church at Annapolis was not built till 1784.

The silver spoon at St. Paul's dates from 1803, and the ancient pewter baptismal font probably from the middle of the eighteenth century.

Church music in early Colonial days.

The first organ at St. Paul's was apparently installed in 1762, and the Hon. Richard Bulkeley acted as organist. The second organ, which has a splendid mahogany case, was purchased at the sale of the cargo of a Spanish prize ship brought by a British man-of-war to Halifax. It passed from St. Paul's to Trinity Church, Halifax, from which it was purchased by St. John Baptist's Church, North Sydney, where it is still in constant use.

In 1767 an organist was appointed at a salary of £50 a year, and an assessment to pay for the organ and organist's salary, "nothing but gold or silver to be taken," was held on December 7 the same year. In 1769 an oratorio (probably the first in Canada) was performed for the benefit of the church. The year 1770 witnessed a real choir row, and the congregation passed the following resolutions:

"That whereas the anthems sung by the clerk and others in the gallery during divine service have not answered the intention of raising the devotion of the congregation to the Honour and Glory of God, inasmuch as the major part of the congregation do not understand the words or the music and cannot join therein, Therefore, for the future, the clerk have such express orders not to sing any such anthems, or leave his seat without direction and leave first obtained from the Rev. Mr. Breynton.

"That whereas the organist discovers a light mind in the sacred tunes he plays, called voluntaries, to the

great offence of this congregation, and tending to disturb rather than promote true devotion, Therefore he be directed for the future to make choice of such tunes as are solemn and fitting to divine worship in such his voluntaries, and that he also for the future be directed to play the Psalm tunes in a plain, familiar manner without unnecessary graces."

Where the Mother of Canadian Parliaments met.

The old parsonage of St. Paul's was used in 1771 and for many years afterwards for the meetings of the Council and House of Assembly of the province of Nova Scotia, the first legislative body in what is now the Dominion of Canada.

A Canadian Westminster Abbey.

St. Paul's, Halifax, has been not inaptly described as "the Westminster Abbey of Nova Scotia." Beneath it are twenty vaults in which many leaders in Church and State lie buried, including Governors Lawrence (1760), Wilmot, Franklin, Parr and Gardner, and Dr. Charles Inglis, first bishop of the Canadian Church. Its walls contain nearly a hundred memorials in brass, marble and stone to the honoured dead, including a sculpture by Chantrey of a mother comforting a child, placed over the wife of Major-General Sir Stracey Smith, Governor of New Brunswick, erected in 1819; tablets to Bishops Charles and John Inglis, Captain Evans of His Majesty's ship *Charleston*, slain in action in 1771, and many other well-known names. The hatchments on the walls include those of the Hon. Richard Bulkeley, secretary of the province, and for fifty years churchwarden and vestryman of St. Paul's, and Baron de Seitz, commander of a Hessian regiment, the last of his house, who was buried according to custom with an orange in his hand.

For ninety-six years St. Paul's was the Garrison Church for the Army and Navy stationed at Halifax. The names of some of the greatest naval and military heroes of the Empire and some of the most famous

regiments are associated with it. Great names in our naval history include Admirals Boscawen and Howe, Captains Evans and Hardy (the friend of Nelson); great names in our military history include Amherst, Wolfe (the hero of Quebec), Sir John Moore, the hero of Corunna (then a captain in the 82nd), and Captain Hedley Vicars, whose conversion was attributed to the ministry of the Rev. Dr. Twining.

The first Anglican missionary to the Indians.

The honour of being the first heralds of the Cross of Christ to the natives of Canada belongs to the French missionaries of the Roman Catholic Church. In Acadie as early as 1610 a Jesuit, Père la Flèche, baptized on the shores of Annapolis Basin twenty-one Indian converts to the Faith, including the aged chief Membertou. When the province became a British colony, political as well as religious reasons led to a desire to gather the Micmacs into the fold of the Church of England. The first Anglican missionary to the Indians of Canada was the Rev. Thomas Wood, for some time vicar at St. Paul's, Halifax, and afterwards stationed at Annapolis. He seems to have been perhaps the ablest and most versatile of the early clergy of Nova Scotia. In addition to splendid work at Halifax, Annapolis and throughout the province for the settlers, he applied himself devotedly to the study of Micmac and to work among the Indians.

He became an intimate friend of Monsignor Maillard, a famous French missionary to the Indians, and vicar-general of Louisbourg. The S.P.G. report for 1764 says that the day before Maillard's death he requested Mr. Wood to perform the office for the visitation of the sick, according to our own form, in the French language in the presence of many of the French whom Monsignor Maillard ordered to attend for that purpose. He was buried in the churchyard

(St. Paul's, Halifax) by order of the Lieutenant-Governor, and his pall was supported by the President of the Council, the Speaker of the House of Assembly and four other gentlemen of Halifax; and Mr. Wood performed "the office of burial, according to our form, in French, in the presence of almost all the gentlemen of Halifax, and a very numerous assembly of French and Indians." Several books in the library of King's College bear the name of the Abbé Maillard. It is quite possible that before reaching the library they were in the possession of Mr. Wood, and that he received them direct from Maillard.

Maillard, who had been sent to Canada in 1734 by the Society of Foreign Missions in Paris, after the fall of Louisbourg, had retired to the woods and ministered to the Acadians and Indians. He gave the Micmacs their written language, which is of the hieroglyphic type. For a time, like the famous La Loutre, he was an avowed enemy of the English, but in 1759 made his peace with the victors, on the invitation of the Governor took up his residence at Halifax, and used his influence to conciliate the Micmacs, for which he received a Government salary of £200 a year.

In 1764 Wood reported to the S.P.G. that he intended to spend three or four hours a day in learning Micmac and as soon as possible to translate the Prayer Book, which he hoped the Society would print in three columns, English, Micmac and French. Doubtless owing to his friendship with Maillard, he exercised great influence with the Indians and often ministered to both the Indians and the French neutrals, visiting their sick, performing the office for the churching of women, and baptizing a number of children, the Indians being specially pleased by the use of the sign of the Cross. In 1766 he sent home the Lord's Prayer and the Apostles' Creed in Micmac, with the first part

of his Micmac Grammar in English and French. He wrote in 1769 that he was then able to read prayers to the Indians in their own language, which he did at St. Paul's, Halifax, in July "in the presence of Hon. Lord William Campbell, Governor-in-Chief, Colonel Dalrymple, and most of the officers of the Army and Navy and the inhabitants. On this occasion the Indians sung an anthem before and after the service. Before the service began, an Indian chief came forward from the rest, and kneeling down prayed that the Almighty God would bless His Majesty King George the Third, their lawful King and Governor, and for prosperity to His Majesty's province. He then rose up, and Mr. Wood at his desire explained his prayer in English to the whole congregation. Upon this His Excellency turned and bowed to all the Indians. When service was ended, the Indians thanked God, the Governor and Mr. Wood for the opportunity they had of hearing prayer in their own language." On the 12th of August of the same year, Wood married Pierre Jaques, an Indian, to Marie Joseph, eldest daughter of old King Thoma, hereditary chief of the Micmacs.

In 1768 he writes that he was busily engaged in translating the Order for Morning and Evening Prayer into Micmac, and that he had nearly acquired the tone and emphasis peculiar to the language. "The Indians behave devoutly during the time of prayer, and after the prayer for the King and Royal Family they bow their heads and answer Amen in their own language."

It was very unfortunate that after Wood's death no efforts were made to carry on the missionary work among the Micmacs, but the S.P.G. was doubtless so taken up with the troubles and difficulties the American Revolution brought upon its missionaries that it could pay but little attention to continuing the work.

Wood must have been a remarkable man, studious,

cultured, energetic, not wearied by fatigue, possessed of the greatest courtesy and Christian charity. Living in friendly relations with the officers of the garrison, the close friend of the Abbé Maillard, and looked up to and revered by the Indians and Acadians of the Roman faith, he was at the same time regarded in the most friendly way by the Protestant Dissenters from New England. He accomplished a noble work for the Church of England in Nova Scotia, and the names of but few of the Society's early missionaries are deserving of greater honour and regard than his. In 1910 at the Bicentenary Celebration of the Canadian Church a Celtic cross was erected over his grave at Annapolis Royal.

The German settlers in Nova Scotia.

On June 8, 1783, some 1,600 persons, mainly German and French, and a few of the English settlers, embarked at Halifax for Malagash Harbour and founded the town of Lunenburg. The Rev. J. B. Moreau, who had ministered to the French settlers in Halifax, accompanied them. At first he held divine service on the Parade in the open air and had some 200 regular communicants among the French and Germans, but in 1754 a church, St. John's, was built at the expense of Government. Its oaken frame was brought from Boston in a man-of-war, its cost is given as £476 16s. 6½d. In 1758 his parish records speak of the funeral of three settlers who had been scalped by the Indians. In 1763 the Rev. I. Vincent, who was sent to Lunenburg specially to minister to the German settlers, reported that "the Germans attend divine service with great decency, seem daily more and more reconciled to the establishment, and willingly send their children to school to learn English, in which they make good progress." Vincent died in 1765, and the Rev. P. Bryzelius, a former Lutheran who had been ordained by the Bishop

of London, who was qualified to officiate in both English and German, succeeded him and obtained a grant of 300 copies of the Prayer Book in German. Moreau, who was the father of Cornwallis Moreau, the first male child born at Halifax, died in 1770, and the whole charge of the settlement fell upon Bryzelius, who had services in English, German and French. Soon the Rev. Peter Delaroche, a native of Geneva, was sent as a missionary to the French settlers. Meanwhile, some of the German settlers had applied to the Rev. Dr. Muhlenburg, President of the Lutheran Synod of Philadelphia, to send a Lutheran minister to Lunenburg. He discouraged the idea and recommended that the English Church should continue to minister to them. For this he was thanked by the corresponding committee of the S.P.G. at Halifax.

When Lunenburg was founded, there appear to have been only about fifteen German families left in the northern suburbs of Halifax. Being ignorant of English, they formed themselves into a separate congregation and were ministered to by their schoolmaster, the Holy Communion being given them from time to time by the English clergy at Halifax. The sturdy piety of the Germans, dwelling among strangers and without a pastor of their own communion, stands in striking contrast to the irreligion and immorality of so many of the English settlers, for whose special welfare the Lords of Trade and Plantations and the S.P.G. had done so much. Many of the most loyal members of the Anglican Church in Nova Scotia today are to be found among people of German descent. By 1761 a little church had been built and was dedicated on Easter Monday by Mr. Breynton, rector of St. Paul's, in the presence of Governor Belcher and his staff. It received the name of St. George's, but was afterwards generally called the Little Dutch Church.

On October 4, 1761, a Confirmation was held in the little church, when ten men and seven women solemnly renewed their baptismal vows. The service was conducted by John Gottfried Turpel, their schoolmaster, who at a salary of £10 a year read prayers and a sermon every Sunday. Dr. Breynton administered the Lord's Supper to these Germans at St. George's once a quarter, and the account book notes that a present was made to the preacher on such occasions. Sacred vessels for the celebration of the Holy Communion were purchased in 1779 and have been in use ever since. In 1785 the hearts of the little German congregation were gladdened by the ministrations of a fellow-countryman, the Rev. Bernard Houseal, who was born at Heilbrun, Würtemberg, and had served in Maryland, Pennsylvania and New York as a minister of the Evangelical Lutheran Church. At the Revolution he remained enthusiastically loyal, sought ordination from the Bishop of London, came to Halifax as chaplain to a regiment, and devoted the last sixteen years of his life to the little flock at St. George's.

The cornerstone of the present St. George's Church, Halifax, the Round Church, was laid in 1800 by Sir John Wentworth. Its design is said to have been suggested by the Duke of Kent (the father of Queen Victoria), who was then stationed at Halifax.

Other early missions in Nova Scotia.

As early as 1760 Dr. Breynton had visited and officiated at East and West Falmouth, Horton and Cornwallis (East Falmouth was the early name of Windsor), and in 1763 the S.P.G. appointed Mr. Bennett to the charge of Horton (Wolfville), Falmouth, Newport and Cornwallis.

The first clergyman stationed in Cumberland county was the Rev. John Eagleson, whose name first appears in the S.P.G. report in 1767. He had been brought

up as a Presbyterian and served as a minister of the Kirk of Scotland in the country, till he sought holy orders in the Church of England, and on the Society's recommendation was ordained by the Bishop of London. While at Fort Cumberland he also ministered at Fort Lawrence, Sackville and Amherst, and is reported to have officiated at Charlottetown and other points in the Island of St. John (now Prince Edward Island), and also at Moncton (New Brunswick). In 1776 he was taken prisoner by a party of rebels, who plundered his property, burnt his house, and carried him to Massachusetts Bay, where after sixteen months' confinement he escaped at the risk of his life and returned "to his place of abode, to view with an aching heart that naked spot, where he had before possessions to the value of £500, then destitute of a single bed for its owner."

The day of small things in New Brunswick.

In 1769 the Rev. Thomas Wood, then stationed at Annapolis, visited the few hundred English-speaking settlers along the St. John River as well as the Indians, but this and occasional visits later to Westmoreland county by Mr. Eagleson, of Fort Cumberland, constituted all the work done by the Anglican Church in what is now New Brunswick till the arrival of the Loyalists in 1783.

Early days of the Church in Quebec and Ontario.

The holding of the first Church of England services in Upper and Lower Canada (Ontario and Quebec) clusters about the heroic struggles which eventuated in the passing of Canada from France to Britain. In 1758 General Amherst and Admiral Boscawen had captured (for the second and final time) the almost impregnable French fortress at Louisbourg, Cape Breton, the gallant Wolfe, armed only with a cane, leading the landing through the heavy surf. Britain's plans, with

Pitt at the helm, included an expedition under General Prideaux and Sir William Johnson against Niagara and the capture of Quebec by Wolfe. Fort Niagara fell before the British arms in 1759. With Johnson's Mohawks was their chaplain (and S.P.G. missionary) the Rev. John Ogilvie, who held the first Anglican service in Upper Canada, and ministered both to white and Indian troops. Meanwhile Wolfe's genius had discovered a plan that changed the whole course of Canadian history. He landed his troops successfully at Wolfe's Cove, defeated Montcalm on the plains of Abraham, but " died victorious " just as the tide of battle turned decisively against the French. The fourteen chaplains who accompanied this victorious expedition up the St. Lawrence held the first Anglican services in Lower Canada.

One of the first clergymen of the Church of England reported as being at Quebec was the Rev. Michael Houdin, itinerant missionary of the S.P.G. in New Jersey, who was with the British troops at its capture. He had, before becoming a convert to the Church of England, been superior of a monastery in Canada, and because of his knowledge of the country and its people was kept in Canada by General Amherst till far on in 1761, when he was transferred to the mission to French refugees at New Rochelle, New York.

In 1760 General Amherst took Montreal, and the terms of Vaudreuil's capitulation included not only the city but the whole of Canada. The first Anglican service recorded as held at Montreal was on Sunday, September 14, 1760, " to return thanks for the success of His Majesty's arms," the various regimental chaplains officiating. The Rev. John Ogilvie, already referred to, became chaplain of Murray's Regiment, stationed at Montreal. During the following winter he held services at the French chapel of the Hôtel

Dieu (where Montreal's General Hospital now stands). In June it was decided "that divine service will, for the future, be at the Recollet Church."

In 1761 the "civil officers, merchants and traders in Quebec" asked the S.P.G. to add to their list of missionaries the Rev. John Brooke, known to many of them since the arrival of the British fleet and army and to all of them by attendance on his ministry for more than a year past. In this they were supported by General Murray. In 1765 a further petition was sent to the Society again asking for an appointment as missionary of the Rev. Dr. John Brooke, who had been in Quebec upwards of four years "in quality of Deputy Regimental Chaplain, and since of Chaplain to the Garrison, appointments very inadequate to the Importance of his office, the labour of his cure, and that respectable appearance which he ought to sustain for his greater usefulness amongst a Clergy and People, strangers to our Nation and prejudiced against our Faith and Religion."

Soon afterwards the Government, doubtless with a view to winning the French, appointed three French-speaking clergymen: the Rev. D. C. de Lisle, a Swiss, who was placed at Montreal in 1766; the Rev. Francis de Montmollier, another Swiss, stationed at Quebec, 1768; and the Rev. L. J. B. N. Veyssière, an ex-Recollet friar, stationed at Three Rivers in 1768. At Montreal Mr. de Lisle officiated at the hospital chapel. These well meant plans proved ineffective, as these French-speaking clerics failed either to win the French Roman Catholics or to commend themselves to the English-speaking inhabitants, the latter seemingly because of their poor knowledge of English.

In the main, active Church life in Canada (as it then was) began with the coming of the United Empire Loyalists.

Five great epoch-marking events.

There are five great epoch-marking events in the story of the Church of England in Canada.

1. The first service held at Annapolis Royal in 1710, when Nova Scotia, although granted to Sir William Alexander by James I. as far back as 1621, definitely became a British province.

2. The coming of the United Empire Loyalists, 1776 and onwards. This was perhaps the most significant event in the history of Canada and of the Anglican Church in Canada.

3. The establishment of the Episcopate by the consecration of Dr. Charles Inglis as first Bishop of Nova Scotia, 1787, followed inevitably by the creation of other dioceses.

4. The sending of the Rev. John West to the Red River Colony in 1820, the beginning of the Church's work in Canada's great West.

5. The consolidation of the Church by the creation of the General Synod in 1893, inaugurating the present era of development and progress. The events which circle about the first have formed the subject-matter of this chapter. The others constitute the central facts of the four remaining chapters.

CHAPTER II

THE UNITED EMPIRE LOYALISTS

Not drooping like poor fugitives they came
In exodus to our Canadian wilds,
But full of heart and hope, with heads erect
And fearless eyes victorious in defeat.

The coming of a new era.

THE American Revolution, which resulted in the coming of the United Empire Loyalists to Canada, had as marked an influence in the development of the Church of England in Canada as upon the future of the Canadian nation. It is hard to overestimate either of these consequences.

What the United Empire Loyalists accomplished for Canada.

Previous to their coming the obvious future of Canada appeared to be that of a French colony under the British Crown. In 1767 Sir Guy Carleton wrote: "Barring a catastrophe shocking to think of, this country must, to the end of time, be peopled by the Canadian race, who have already taken such firm root, and got to so great a height, that any new stock transplanted will be totally hid, except in the towns of Quebec and Montreal."

The coming of the United Empire Loyalists not only strengthened the British element in Nova Scotia and Lower Canada (Quebec), but created two new English-speaking provinces, New Brunswick and Upper Canada (Ontario). The consequent increase of the English-speaking population, with the added fact that the United Empire Loyalists, who sacrificed lands, possessions and honours because of their attachment to the Motherland, were entirely loyal to the British Crown, assured the

continuance of Canada within the Empire, together with the maintenance of the English language, and of British institutions, traditions and outlook.

The loyalists had been accustomed in the American colonies to democratic government of an advanced type, and their coming to Canada undoubtedly hastened the setting up of similar democratic government in the land of their adoption. The Quebec Act of 1779 was soon seen to be obsolete and was replaced by the Constitutional Act of 1791, which gave representative assemblies to Upper and Lower Canada.

Marked as was the effect of the loyalist immigration upon the maintenance of the Imperial tie and upon the development of democratic institutions, its results were equally great in the fields of social life, of education, of agriculture and of industrial life.

As W. Stewart Wallace put it: "It is no exaggeration to say that the United Empire Loyalists changed the course of the current of Canadian history."

What the loyalists accomplished for the English Church.

Nor was the coming of the loyalists less marked in its influence upon what most of them regarded as the National Church of the English-speaking race.

The changed course in the history of the North American continent brought it about that the resources in men, money and interest, lavished by the Society for the Propagation of the Gospel on the setting up of the Church overseas, were diverted from the United States to that part of America which remained within the Empire.

In the belief that Church and State were bound together and that good Churchmanship involved loyalty to the Crown, the British Government for many years contributed substantially to the setting up of the Old Church in the new lands. The advent of the loyalists led to the beginnings of the now vast colonial episcopate

of the Anglican Communion, one of their number, Dr. Charles Inglis, being consecrated, as the first Canadian bishop of the English Church, to the see of Nova Scotia.

To their coming the Church of England in Canada owes the establishment of the first Church boarding-school for boys, King's College School, and the first English-speaking University in the overseas dominion and the first theological college, the University of King's College, established at Windsor, Nova Scotia, through their efforts and with the support of the British and Colonial Governments.

Their influence on the establishment of representative government within the Canadian State surely paved the way for the lead which the Church of England in Canada took in the setting up of its synodical system of self-government, making it one of many autonomous national churches within the Anglican Communion. In the Motherland the unity of the Church paved the way for the unity of the Kingdom and the assemblies of the Church blazed the trail for the setting up of the Mother of Parliaments. In Canada the order was reversed, provincial legislatures preceding diocesan synods, and the confederation of the provinces the unification of the Church of England in Canada.

Profit and loss.

Great gains are never achieved without some corresponding weaknesses. To the United States the removal of much of the conservative and moderate element to Canada undoubtedly meant a serious loss. For a while at least, in Canada, it possibly meant that the unprogressive element was perhaps too strong. This was noticeable in Church as well as in State. Too often, in spite of many magnificent exceptions, Tory parsons were gladly willing to derive all their emoluments from the State and from Church Societies in England, and contented themselves

OLD TRINITY CHURCH, ST. JOHN.

The city founded by the United Empire Loyalist settlers in New Brunswick.

with sedulously setting forth Church and State principles to their faithful flocks, while Methodist local preachers, dependent entirely for support upon their followers, periodically covered their vast circuits, held revivals, established class meetings and did splendid work for the cause of Christ amongst many who but for them would have been unministered to and unshepherded. Two results, at least, noticeable even today followed. Many Church of England people, especially in rural areas, were attracted to other communions, and even yet the average Anglican standard of giving is, to put it mildly, nothing to boast about.

Who were the United Empire Loyalists?

In 1789 Lord Dorchester (as Sir Guy Carleton had then become) proposed "to put a Mark of Honour upon the families who had adhered to the unity of the empire, and joined the Royal Standard in America before the Treaty of Separation in the year 1783." It was decided that the letters U. E. should be affixed to the names of such persons, and the land boards were required to preserve a register of them. In 1796, finding the regulation practically a dead letter, Colonel John Graves Simcoe issued a proclamation directing the magistrates to ascertain under oath and register the names of all who, because of their loyalty to the Empire, were thus entitled to special distinction and grants of land.

It must not be forgotten that the successful settlement of the loyalists in Canada brought later on many other settlers from across the American border, some coming because of a latent loyalist outlook, others for purely economic reasons. These later arrivals and their descendants have no claim to the title of United Empire Loyalists.

The loyalists in the thirteen colonies.

It has been estimated that out of a population of three millions in the thirteen revolting colonies one million were loyalists. These, of course, varied from the most insistent

supporters of the divine right of kings, passive obedience and non-resistance, to those who were outspoken in criticism of the Stamp Act and the course pursued by the British Government, doubting both its justice and its wisdom. The excesses of the revolutionary mobs in sacking shops and houses, tarring and feathering honoured citizens and driving clergymen from their pulpits, undoubtedly drove many till then neutral to the loyalist ranks. The Declaration of Independence (1776) sent more still to the loyalist ranks, especially among those born in Great Britain and still closely connected with the Motherland. In many places the cleavage was along religious lines, Church of England people, especially the clergy, throwing in their lot with the loyalists. While the official classes, the large landowners, the clergy and other professional men were largely loyalist, many from the lowlier walks of life were numbered among them and included later in the migration to Canada.

The sufferings of the loyalists. During the progress of the American Revolution feeling ran high, and it took courage and endurance of no mean order publicly to avow loyalist principles. Mobs attacked and wrecked the homes of loyalist sympathizers, smashing the furniture and stealing money and valuables of all sorts, while the owners escaped with their lives. Tarring and feathering and making Tories ride the rail were favourite pastimes. As the revolutionary cause became organized, the Continental and Provincial Congresses through the local committees took over the persecution or disciplining of the Tories. Many were arrested, tried, held at bail for good behaviour, ordered to keep in their houses or banished to other districts, and in extreme cases imprisoned. With the declaration of Independence loyalty to the British Crown became treason to the United States, and all who failed to take the test

oath abjuring allegiance to the King, and swearing it to the state in which they resided, became liable to imprisonment, confiscation of property, banishment and even death. Judicial murders were few and far between, nor were the test laws always rigidly enforced, yet in the main the Tories were shown small mercy. They were fined, subjected to double and treble taxes, and, in many cases, lost their all. The Tory who failed to take the oath of allegiance became an outlaw without legal rights of any kind and with no means of redress against injuries.

Sufferings of the loyalist clergy.

The clergy were not free from the attacks of the mob, being prevented from preaching by bands of armed men, and in many cases imprisoned.

The stuff of which Nova Scotia's first bishop was made is illustrated by the bravery he displayed at the Revolution. When he was in charge of Trinity Church, New York, one of the revolutionary generals had sent word to him requesting that "the violent prayers for the king and royal family be omitted." To this Dr. Inglis paid no heed, and great was the alarm of the congregation when one Sunday morning "about one hundred rebels marched into the church, with drums beating and fifes playing, their guns loaded and bayonets fixed as if going to battle." The brave priest took no notice of them, and repeated the customary State prayers in a slightly higher voice than was his wont. The congregation feared that he would have been shot down at the prayer desk, but nothing happened.

The Rev. Jacob Bailey, who finally managed to escape in a penniless condition with his family to Halifax and was for many years rector of Annapolis Royal, has left very full particulars of his own sufferings. At one time a proposal that a liberty-pole should be erected opposite to his church, and that if he refused to conse-

crate it, he should be whipped around it, was lost by a majority of two. In 1778 he was presented by the grand jury "for preaching treason," the charge resting on the fact that he had read the Old Testament lesson for the day, Numbers xvi., relating the rebellion of Korah, Dathan and Abiram. His sufferings are thus summarized in the S.P.G. report for 1779. "In short, he had during the present commotions, been twice assaulted by a furious mob, four times hauled before an unfeeling committee, sentenced to heavy bonds, and hurried from one tribunal to another; three times been driven from his family, and obliged to preserve a precarious freedom by roving about the country, through unfrequented paths, concealing himself under the cover of darkness, and in disguised appearance. Two attempts had been made to shoot him; once he was constrained to appear before the tremendous authority at Boston, while his servant, on whose assistance his family depended for support in his absence, was thrown into prison, from which he was not released without paying a heavy fine. During these wandering excursions, his family suffered beyond measure for the necessaries of life, and sometimes remained twenty-four hours without any kind of sustenance."

Similar experiences are related of many of the other loyalist clergy.

No wonder that, when the Revolution proved a success, the loyalist clergy and laity alike had no other course but to leave their homes and begin life afresh in a new land.

Assisted immigration. The United Empire Loyalists are the classic example of assisted immigration to Canada. The terms of the Treaty of Versailles (1783) and the attitude towards loyalists in the United States made it imperative that the British Government should do all in its power to re-establish in a new land its friends

in the revolted states. Accordingly, transportation was arranged for all who wished to leave the country, homes were offered to them in Nova Scotia and Canada, half-pay was granted to officers after the regiments had been reduced, and a royal commission was appointed to "enquire into the losses and services of all such persons who have suffered in their rights, properties and professions during the late unhappy dissensions in America in consequence of their loyalty to His Majesty and attachment to the British Government."

Each field officer was to receive 5,000 acres, each captain 3,000, each subaltern 2,000, and each non-commissioned officer and private 200 acres of land. Before 1787 over three million acres were granted in what is now Ontario. Surveys of land were made, saw and grist mills built, implements, seed and stock given to settlers. In addition the British Government clothed, fed and housed the loyalist settlers till they were able to look after themselves. Some in Nova Scotia were receiving rations as late as 1792. In addition the claims for losses allowed by the commission amounted to over £3,000,000. The total outlay by Great Britain on the loyalists during and after the war amounted to some £6,000,000, exclusive of the value of lands granted to them. Apart from the fulfilment of its obligation to the loyalists, the money was surely well spent in laying the foundations of British settlement in a dominion beyond the seas.

The loyalist exodus to the Maritime Provinces.

Some 35,000 of the loyalists came to what are now the Maritime Provinces. Even previously to the Revolution settlers from New England and New York had in limited numbers taken up residence in Nova Scotia and along the banks of the St. John River. When General Howe evacuated Boston in 1776 some 1,500 of its inhabitants with their families came with the British Army to

Halifax, one of their number remarking that "Neither Hell, Hull nor Halifax can afford worse shelter than Boston."

In "Acadian Ballads" the Rev. Arthur Wentworth Eaton thus picturesquely describes their coming:

And now the vessels come to port, and Howe himself is seen
Among red-tunicked officers of land troops and marine,
And sailors, soon, with rolling gait, and soldiers trim and neat,
March up the wharves that fringe the town, and fill each narrow street.
At last a myriad canvas tents are pitched on the Parade,
'Neath which, below the silent stars, a myriad heads are laid,
For Howe has brought, beside the troops, from the long siege away,
The gentry of the capital of Massachusetts Bay.
What change for men who long have housed in city mansions fair,
What grief to find themselves at once of all their goods stripped bare;
But O the gentle women reared in luxury and pride,
And O the homesick little ones, that all the voyage have cried!

From that date till 1783 small parties of loyalists continued to find their way to Halifax, and when in 1783 the British evacuated New York the full tide of loyalist emigration to Nova Scotia began.

One of several associations formed for the purpose of assisting such settlers had as its president Dr. Seabury, who later on became the first of the American bishops, and as its secretary Sampson Salter Blowers, afterwards Chief Justice of Nova Scotia. Under its auspices 500 loyalists sailed in nine transports from New York in the autumn of 1782 for Annapolis Royal, where the population of little over a hundred found itself swamped by the influx. The three agents of this little band, after going to Halifax, went through the Annapolis Valley and then explored the St. John River district. So favourable was their report that thousands applied to the adjutant-general's office in New York to go to Nova Scotia; and Sir Guy Carleton decided that the ships must make several trips.

The spring fleet carried 7,000 people, men, women, children, and servants (in some cases slaves). Half of them went to Port Roseway (afterwards Shelburne) and half to the mouth of the St. John River. The summer fleet brought 2,500 settlers to the St. John River, Annapolis and Port Roseway. The fleet still continued its work, and by the end of the year (1783) Governor Parr of Nova Scotia estimated the total immigration at 30,000. Sir Guy Carleton, repeatedly asked by Congress to set the date for the complete evacuation of New York, refused to withdraw his troops till the last shipload of loyalists was safely away. "I should show," he said, "an indifference to the feelings of humanity, as well as to the honour of the nation which I serve, to leave any of the loyalists that are desirous to quit the country, a prey to the violence they conceive they have so much cause to apprehend."

On the mainland of Nova Scotia there were loyalist settlements at Halifax, Shelburne, Annapolis, Digby, Fort Cumberland, Port Mouton (Liverpool) and elsewhere. There was a colony of 3,000 in Cape Breton, which in 1784 became for a while a separate province. In the part of Nova Scotia now New Brunswick there were settlements on the St. John River from the mouth to beyond what is now the city of Fredericton and at Passamaquoddy Bay. There was a settlement also on the Island of St. John (now Prince Edward Island). In every case the English Church accompanied the flag. No less than thirty-one clergymen and eleven young men who afterwards entered the ministry are reported to have come to the province by the sea.

Loyalist clergy and church-people in Nova Scotia.

At Halifax house rents were doubled and provisions became so scarce that beef rose to 2s. 6d. a pound and butter to 5s. Dr. Breynton found that his efforts to supply the temporal and spiritual wants of the refugees claimed all

his attention. An outbreak of smallpox added one more problem. Dr. Breynton, as usual to the fore, "used his best endeavours to promote isolation, preaching a sermon upon the occasion, and raised a subscription towards inoculating the poor."

A number of loyalist clergy came with the refugees. Eaton's verses tell of "The haughty Tory gentry and their prophet, Mather Byles."

Dr. Byles, like many of the loyalist clergy from New England, came of Puritan ancestry, was a graduate of Harvard, and in earlier life a Congregationalist minister. His father was the Rev. Mather Byles, D.D., pastor of the Hollis Street Church (Congregationalist), Boston; on his mother's side descended from the famous Richard Mather and John Cotton. After serving in the Congregationalist ministry for eleven years Dr. Byles joined the Episcopal Church and became rector of the fashionable Christ Church, Salem Street, Boston. He landed in Halifax with five motherless children and was for a time deprived of all means for their support. He was soon appointed chaplain to the garrison at Halifax, where he had under his care three battalions of marines, the women, children and invalids of more than twenty regiments, a large hospital and a school consisting of nearly 400 scholars which he visited twice a week.

Dr. Breynton reported in 1777 that "many of the refugees from being rigid Dissenters had become regular communicants."

Among the loyalist clergy who arrived in Halifax in 1779 was the Rev. Joshua Wingate Weeks, for a time a garrison chaplain at Halifax and afterwards first rector of Preston (which included Dartmouth), and the Rev. Jacob Bailey, first stationed at Cornwallis and then at Annapolis. Mr. Bailey graphically described his appearance when he landed at Halifax. His breeches

KING'S COLLEGE, WINDSOR, IN 1803.

Founded in 1789. Royal Charter granted by George III., 1802.

formerly had been black, but, "being worn out of age, mostly remained but a rusty grey, bespattered with lint and bedaubed with pitch. Over a coarse tow and linen shirt, manufactured in the looms of sedition, I sustained a coat and waistcoat of the same dandy grey russet." Over these he wore a "blue surtout, fretted at the elbows, worn at the buttonholes and stained with a variety of tints, so that it might truly be styled a coat of many colours." Upon his head, "a jaundiced-coloured wig, devoid of curls, is shaded by the remnants of a rusty beaver." His wife and niece "came lagging behind, the former arrayed in a ragged baize night-gown, tied around her middle with a woollen string instead of a sash, the latter carried upon her back the tattered remains of a hemlock-coloured linsey-woolsey, and both their heads were adorned with bonnets composed of black moth-eaten stuff, almost devoured with the teeth of time."

The loyalist refugees were not all Tory gentry, but included many of their former retainers, among them negro slaves. In 1784 Dr. Breynton wrote, so the S.P.G. report tells, that "the case of the poor negroes is truly piteous, many households of which (adults and children) had been baptized and some of them are regular communicants. He has endeavoured to promote obedience and industry among them by all proper encouragement and rewards. He expresses great satisfaction in being authorized by the associates of Dr. Bray to establish a negro school."

Another educational institution which had its rise in loyalist days was the old Halifax Grammar School, for which £1,500 was raised by a lottery, and the first headmaster of which was the Rev. William Cochran, afterwards Vice-President of King's College, Windsor.

For its size the little historic town of Annapolis Royal received an almost greater influx of loyalists than

Halifax. In October, 1783, Bailey wrote: "Fifteen hundred fugitive loyalists are just landed here from (New) York in affecting circumstances, fatigued with a long and stormy passage, sickly and destitute for the advances of winter. Several hundreds are stowed in our Church (as yet unfinished) and larger numbers are still unprovided for." The next year he reported that the Court House and every other building were so crowded that he had to perform divine service in his own house or at several miles' distance. He paid great attention to catechizing the children, devoting every Wednesday for the purpose at Annapolis and visiting the more distant settlements for the same purpose on other days. Bailey found many loyal supporters amongst his fellow-exiles. These included Thomas Barclay, eldest son of the Rev. Henry Barclay, D.D., rector of Trinity Church, New York, and David Seabury, a brother of Bishop Seabury, both of whom represented Annapolis county in the House of Assembly.

Two new loyalist parishes in Nova Scotia.

Two well-known towns and their now historic parishes, Shelburne and Digby, owe their origin entirely to the coming of the loyalists.

It was upon the advice of Captain Gideon White, three generations of whose descendants have now served as priests in the diocese of Nova Scotia, that 471 families, chiefly from New York, with Beverley Robinson at their head, came in May, 1783, to Port Roseway and founded the town of Shelburne.

So the Tories are embarking, such a sad, distressful band.
On the rugged shores of Shelburne, on the old Acadian land,
They will build another city and contented try to be,
Though they love their homes on Broadway and beside the battery.

Shelburne was laid out on an extremely ambitious scale. In Church matters the original plan seems to

have been to divide the town into three parts, named respectively in honour of the patron saints of England, Scotland and Ireland. The first clergy to arrive were the Rev. William Walter and the Rev. George Panton, but in 1785 the latter left Shelburne and took charge of Yarmouth and the adjacent country. Walter was a graduate of Harvard, was ordained by the Bishop of London, and at the Revolution was rector of Trinity Church, Boston. In 1776 he left with the British troops for Halifax, but seems to have returned with General Howe to New York, while his family remained in Nova Scotia. While on a visit to England to seek compensation for his losses during the war, estimated at £7,000, King's College, London, at the request of several of his friends, conferred on him the degree of D.D. These friends included Sir William Pepperell, the conqueror of Louisbourg at its first siege, who subsequently subscribed to the Shelburne Church and gave it its communion plate.

In 1786 two parishes were formed at Shelburne, St. George's and St. Patrick's. Dr. Walter was appointed to St. George's, and the Rev. J. H. Rowland, formerly of Pennsylvania, to St. Patrick's. Dr. Walter in 1791 left with his family for Boston, and the next year was made rector of Christ Church in that city. At Shelburne the two parishes were united under Mr. Rowland. The following description of Dr. Walter in the golden days of Shelburne paints a happy contrast to that given of the Rev. Jacob Bailey on his arrival at Halifax: "He was a remarkably handsome man, tall and well proportioned. When on the street he always wore a long blue cloth coat over his cassock and gown; a full-bottomed wig, dressed and powdered, a three-cornered hat; knee breeches of fine, black cloth, with black silk hose; and square-quartered shoes with silver buckles."

It was in 1783 that between two and three hundred loyalist families, most of whom had been members of Trinity Church, New York, came and settled in the unbroken forest in and around what is now the summer resort of Digby. These settlers were entirely without religious services of any kind till James Forman, a half-pay officer, who had opened a school, started assembling his pupils on Sunday to read the Church service and a sermon to them. In a few weeks he had large congregations, including the grown-ups as well as the children. In 1784 the Rev. Jacob Bailey visited the settlement and reported its need of a clergyman to the S.P.G. On Michaelmas Day, 1785, at the call of Mr. Bailey, a vestry was elected and the governor asked to set apart the parish of Trinity Church, Digby. In 1786 the S.P.G. appointed to the parish the Rev. Roger Viets, a graduate of Yale, who during the Revolution was fined £20 and imprisoned for a year in Hartford jail for giving food to some loyalists who came to his house at midnight. The cornerstone of the church, towards which the Government of Nova Scotia and Admiral Digby (after whom the town was named) contributed, was laid by Bishop Inglis in 1788.

Early days of the Church in Prince Edward Island.

In 1649, under an Order-in-Council establishing the Government of Prince Edward Island, King George III. was pleased "in his pious concern for the advance of God's glory" to order the £100 to be applied for the stipend of a clergyman, and in August of that year appointed by his royal warrant the Rev. John Caulfield, rector of the Parish of Charlotte, who, however, never entered upon his charge. In 1774 the Rev. Theophilus Desbrisay, whose father, Colonel Desbrisay, became in 1779 lieutenant-governor of the island, became minister of the parish of Charlotte by royal warrant. He came out the following year. The vessel on which he was a

passenger fell a prey to two American privateers in the Gulf of Canso. Those on board were released in a few hours, but the vessel and all the goods on board, including furniture (probably plate) for the church at Charlottetown, were carried off. The youthful rector was one of a party which managed to secure a small schooner to convey them to Charlottetown. On his arrival Mr. Desbrisay found no church, no provision for his food and shelter and little prospect of his stipend being paid, as it was a charge on the quit rents, which the proprietors generally failed to pay. He therefore became a chaplain on one of His Majesty's ships and only visited his parish as occasion offered. In 1777, however, the British Government assumed direct responsibility for paying the stipends of the officials of the island, and Mr. Desbrisay took up his residence and work in Charlottetown. In 1781 a local statute established the parish of Charlottetown.

Early days of the Church in Cape Breton.

Services had been held at Louisbourg by the chaplains during its occupation by the British, but the real beginning of Cape Breton Church history dates from loyalist days, and is concerned mainly with Sydney and its historic St. George's Church. The first clergyman to be stationed on the island was the Rev. Benjamin Lovell, garrison chaplain and a member of the Council of Lieutenant-Governor Des Barres, who took charge of the island in 1784, and proceeded early in 1785 from Louisbourg to Spanish River, where the Associated Loyalists had been granted land, and to which Des Barres gave the name of Sydney in honour of Lord Sydney, the British Colonial Secretary. The first native of Sydney and the first child whose baptism is recorded in the register of St. George's Church is Lovell's own son, Frederick Amelia, born April 12, baptized April 18, 1785. In 1786 the S.P.G. sent the Rev. Ranna Cossitt, who had

formerly been stationed in New England, to Sydney. The building of St. George's Church, which is the first building erected for worship by any religious body in the island other than the Church of Rome, was at once commenced, the Imperial Parliament voting £500 towards it, and granting an additional £300 in 1803. The first parish meeting on September 27, 1786, had to adjourn till October 2, as there were not sufficient of the inhabitants present to choose churchwardens and a vestry, though Mr. Cossit "was pleased to appoint Thomas Potts Clerk of the said parish for the year ensuing." In 1791 the whole island was made the parish of St. George by an order of Governor McCarmick and his Council. The old records of St. George's (still a treasured possession) kept by Mr. Cossitt are full of interest. In 1795 is recorded the marriage of a coloured girl (doubtless a slave) who rejoiced in the name of "Shadrick, Meshek and Abednego." Another marriage entry records, "The above promised to pay a quintal of fish." Nor did Cossit undervalue brevity or alliteration's artful aid, for one entry reads, "1789, Dec. 28th, buried Buttle, the barrack master."

The Loyalist Province of New Brunswick.

The St. John River proved a popular place for loyalist settlement. In 1783 some ten thousand people settled on the northern side of the Bay of Fundy, the spring fleet bringing 3,000, the summer 2,000 and the autumn fleet over 3,000. The earlier fleets brought chiefly civilians, but the autumn consisted mainly of disbanded soldiers. Men from no less than thirteen regiments, numbering with their women and children some 4,000, settled along the St. John River. Perhaps because of its distance from the capital, Halifax, arrangements for settlement were inadequate and there was great delay in the survey and allotment of lands. Food and building utensils supplied by Government proved inadequate, and the

later crowds who went farther up the river had to find their building materials in the forests. Feeling ran high against Governor Parr and the officials of his Government, and the idea suggested by Edward Winslow as early as June, 1783, resulted in a successful agitation for the formation of a new province with a Government of its own. In 1784 the British Government, in spite of the opposition of Governor Parr, set up the new province, which was first to have been New Ireland, but was eventually styled New Brunswick. Its first Governor, who remained in office for thirty years, was Colonel Thomas Carleton, a brother of Sir Guy Carleton, to whom the loyalists owed so much. The secretary of the province was the Rev. Jonathan Odell, late of New Jersey, a witty parson, who had been secretary to Sir Guy Carleton, and who was succeeded in the office by his son the Hon. W. F. Odell, father and son holding the office between them for two-thirds of a century. In 1785 the new Governor incorporated Parrtown (called after Governor Parr) under the new name of St. John, but removed his capital up the river to St. Anne's, which he renamed Fredericktown (Fredericton) in honour of the Duke of York.

Pioneer loyalist clergy in New Brunswick.

Before the coming of the loyalists there were not more than a thousand English-speaking settlers in New Brunswick, about half of whom lived in the settlements of Maugerville, Burton and Gagetown along the St. John River. They were chiefly disbanded provincial officers and soldiers.

The Rev. John Sayre, who had already explored the country and reported most favourably, and the Rev. John Beardsley, who during the war had been appointed by Colonel Beverley Robinson chaplain of the Loyal American Regiment which he commanded, came in 1783 with their fellow-loyalists to what is now St. John. Mr. Sayre before winter set in moved up the river to

Maugerville, where he held services in the Congregational meeting-house for the old settlers and the refugees. Mr. Beardsley ministered to the settlers at Parrtown (St. John), but on Mr. Sayre's death the next year he also went to Maugerville, where he laboured faithfully until 1802. At St. John the Honourable and Reverend Jonathan Odell, the provincial secretary, often took the services of the Church for his fellow-loyalists.

The father of the Church in New Brunswick.

But the title of "the father of the Church in New Brunswick" has been generally awarded to its third loyalist missionary, the Rev. Samuel Cooke, D.D., of New Jersey. He was educated at the University of Cambridge and came to America as a missionary of the S.P.G. as early as 1749. The Revolution scattered his congregation, and he became chaplain to the Guards. In 1785 he came to St. John, where he found awaiting him an eager congregation and a temporary place of worship. There he at once began his pastoral work as well as making missionary tours to other parts of the province. The following year when the seat of Government was moved to Fredericton, he was transferred to that place, where he was the first clergyman. In 1790 he was appointed commissary to the Bishop of Nova Scotia. In 1795 he and his son were drowned near Fredericton on a dark and windy night when crossing the St. John River in a birch bark canoe. Of him Bishop Inglis wrote to the S.P.G.: "Never was a minister of the Gospel more beloved and esteemed or more earnestly lamented on his death."

Trinity, the loyalist Church of St. John.

At St. John Dr. Cooke was succeeded by the Rev. George Bissett, formerly of Trinity Church, Newport, Rhode Island. In 1789 the celebrated Dr. Mather Byles came to St. John as rector of Trinity Church and chaplain of the garrison. Under his able leadership Trinity parish, St. John, rose

JOSEPH BRANT, THE LOYALIST CHIEF OF THE SIX NATIONS INDIANS.

HIS MAJESTY'S CHAPEL OF THE MOHAWKS, NEAR BRANTFORD.

to a position of outstanding dignity and influence in the new loyalist colony. In 1791 Trinity Church was opened, the vestry resolving "that the old Church be sold, price £200. The bell, organ and King's Coat of Arms be removed to Trinity Church." These royal arms appear to have been taken by the loyalists from the council chamber of the Town House at Boston, where they formerly hung between portraits of Kings Charles II. and James II.

Other loyalist parishes in New Brunswick.

In 1786 three loyalist clergymen came to New Brunswick from Connecticut. The Rev. Richard Clarke, a graduate of Yale and of King's College, New York, went to Gagetown; the Rev. Samuel Andrews, also a graduate of Yale, went to St. Andrews, where he was the first clergyman; and the Rev. James Scovil, also of Yale, became the first rector of Kingston, where the church still possesses its three-decker pulpit, and where his son the Rev. Elias Scovil succeeded him as rector, a post he held till his death in 1841.

Loyalist settlers in Quebec.

At the beginning of the Revolutionary War loyalist refugees began to come to Canada. In 1774 Colonel Christie, stationed at St. John's on the Richelieu River, notified Sir Frederick Haldimand at Quebec of the arrival of such immigrants. During the two following years large groups from the Mohawk valley came north with Sir John Johnson and Colonel Butler. In 1778 the full tide of emigration commenced after Burgoyne's defeat at Saratoga. Sir Frederick Haldimand established a settlement for them near Three Rivers at Machiche, barracks were built for the refugees by the militia, and provisions were issued. After the Treaty of Peace at Versailles thousands flocked over the Canadian border, and at Chambly, St. John's, Montreal, Sorel, Machiche and Quebec supplies were issued to them by Government

officials. The seigneury of Sorel, purchased in 1780 for military purposes, was made a loyalist reserve on which huts were built and provisions issued. In 1784 most of the refugees were removed to the western settlements, ultimately to become Upper Canada. At Sorel and on the Gaspe peninsula, however, lots were granted to loyalist settlers.

It was not till 1791 that the eastern townships were opened up to settlement and American settlers began to arrive.

Loyalist clergy in Quebec.

In 1777 the Rev. John Doty, S.P.G. missionary at Schenectady, N.Y., after being twice made a prisoner, came with his family to Canada, having been appointed chaplain to His Majesty's Royal Regiment of New York. As most of the New York Mohawk Indians had also joined the royalist forces, he ministered also to them. In 1778 the Mohawks built, some six miles from Montreal, a few temporary huts for their families and a log house for the sole purpose of a church and a council room, where Mr. Doty officiated to the whole assembled village. In 1781 these Mohawks were rejoined by their old missionary, the Rev. John Stuart, now a loyalist refugee. He lived at Montreal for some years, visiting the Mohawks at Lachine and also in Upper Canada, whither they began to move in 1782, and where he himself permanently settled in 1785.

In 1783 Mr. Doty, then on a visit to England, reported that there were only ten or twelve French Protestants in Canada, while the English Protestants were estimated at 6,000 beside the troops; that two of the French-speaking clergy "perform as well as they can in English, but that there was not one English clergyman settled in all the Province (excepting an Independent Minister who has a small congregation at Quebec), nor is there a single Protestant Church,

the Protestants being obliged to make use of Romish chapels; that catechizing was unknown; that the evening service of the Church of England is not performed; the weekly prayer days, Saints' Days, etc., are totally neglected, and the Sacrament of the Lord's Supper administered not above three or four times a year at Montreal, not so often at Quebec and not at all at Trois Rivieres."

He considered the most needy places to be Sorel, where there were forty English families beside the garrison, and St. John's, with fifty families and a garrison.

The first Anglican Church in Quebec Province.

The Rev. John Doty was appointed to Sorel in 1784, where he found "seventy families of Loyalists and other Protestants." For a few weeks he held service in the Roman chapel, but then obtained permission of the commanding officer to fit up a "barracks" in which about 150 people assembled "every Lord's Day." In 1785 he bought one of the best houses, "being part of a bankrupt's effects, for only fifteen guineas," which was fitted up as a church and opened on Christmas Day, when it was crowded and there were thirty-two communicants. By midsummer a fine steeple with a bell was added. In 1787 land was allotted for a church and a parsonage house, and a glebe promised. In 1790 with the aid of Lord Dorchester a new Church was built, "a very decent and commodious place of worship."

Loyalist settlements in Upper Canada.

The majority of the loyalist settlers in what was then Canada (now Quebec and Ontario) were placed along the north shore of the St. Lawrence and Lake Ontario. The settlement at Niagara became of importance, and after Canada was divided into the two provinces of Upper and Lower Canada in 1791 became for a while the capital of Upper Canada. Other settlements were at the Bay

of Quinte and along the Detroit and the Grand Rivers.

The transportation of the loyalist settlers from their camping grounds at St. John, Sorel and Machiche was no easy task. The work was carried on under the supervision of Sir John Johnson. The loyalists struck camp on an appointed date and proceeded westward, bateaux taking them up the St. Lawrence, and the various detachments, arranged as far as possible by the regiments in which they served during the war, were disembarked at their appointed place of settlement. Their allotments of land were decided by drawing lots from a hat.

Sir Frederick Haldimand, the Swiss soldier of fortune in charge at Quebec, certainly did his very best for these settlers above the rapids of the St. Lawrence, but the problem of transportation made their lot a harder one than that of their fellow-loyalists in Nova Scotia. Clothing, consisting of Indian blankets for coats and a coarse cloth for trousers, was provided for them for three years. Their boots were made of skins and heavy cloth. Instead of ploughs they had at first to use hoes and spades. Seed wheat was purchased for them by Haldimand's agents in Vermont and the Mohawk valley. Each family received a ship's axe and a hand-saw, each group of ten families a whipsaw and a cross-cut saw, each group of five families a set of tools, including chisels, augers and draw-knives. Firelocks were supplied to enable them to replenish the larder with the abundant game. Small portable hand grist-mills were distributed and every effort made to have saw-mills and grist-mills erected as soon as possible at convenient places.

In 1787 the country west of Montreal was divided into four districts to which the Hanoverian names of Lunenburg, Mecklenburg, Nassau and Hesse were

given. These names were soon replaced by Eastern, Midland, Home and Western. In 1791 the new province of Upper Canada was established and given a representative assembly of fifteen members. Colonel John Graves Simcoe, to whom and to his wife the province and the Church owe much, and who had served with distinction during the war as second in command of the Queen's Rangers, became its lieutenant-governor. Believing that after 1791 many in the United States still remained secretly loyal to Great Britain, Colonel Simcoe issued proclamations offering to such people free land in Upper Canada. Many who availed themselves were doubtless loyalists at heart, but the lure of free land brought many Americans, who made excellent settlers but were certainly in no sense United Empire Loyalists.

The Father of the Church in Upper Canada.

The Rev. John Stuart, D.D., whom Bishop Strachan described as "the Father of the Church in Upper Canada," was born in Virginia in 1741, his father being an uncompromising Presbyterian. After much enquiry he joined the Church of England, but deferred taking holy orders that he might not wound the feelings of his aged and beloved father, who finally recognized his forbearance and the urgency of his desire, and bade him follow his own inclination; with his father's blessing he went to England and was ordained by the Bishop of London. He laboured with devotion among the Indians of the Mohawk River, translating part of the New Testament into their language. During the Revolutionary War he was an ardent loyalist, and leaving his native land became chaplain to a provincial regiment.

In 1784 the S.P.G. sent him to take charge of the Six Nations Indians, then collected about Fort Niagara. On his way he visited all the new loyalist settlements on the St. Lawrence and on the Lake. On his first Sunday

at Fort Niagara he officiated for the garrison and in the afternoon rode out to the Mohawk village, where he officiated in their church and "baptized seventy-eight infants and five adults, the latter having been instructed by the Indian Clerk, who read prayers every Sunday." On his return he visited Cataraqui (Kingston), where he baptized some children, and the Bay of Quinte, where the Mohawks were laying the foundations of their new village Tyendinaga.

At Cataraqui (Kingston) Mr. Stuart held his first services in "a large room in the garrison," and it was not till 1794 that St. George's Church was "finished with a Pulpit, Desk, Communion-Table, Pews, Cupola and a Bell."

Much excellent missionary work was done by Mr. Stuart, and it is interesting to note the work of faithful laymen in these early days. On a visit to the Bay of Quinte in 1785 at his request the inhabitants of the different townships brought their children to convenient places. In the township of Ernest he found that Captain Hawley held service and read a sermon in his own house. At Fredericksburg the people soon purchased a house for school and temporary chapel, and "a serious discreet man read prayers every Sunday." In 1787 the Rev. John Langhorne, a Welshman, educated at St. Bees, came to take charge and within five years had opened eight churches in the district. The next place in Upper Canada to receive a resident missionary was Niagara, to which the Rev. R. Addison came in 1792.

Loyalist Indians build first church in Ontario.

Among the loyalists who came to Canada none were more loyal to their King than the Indians of the Six Nations and their great war chief, Joseph Brant, after whom a county and a city in Ontario have been named. First against the French and their Indian allies and then against the

revolting colonists, Brant the war chief and his Mohawks waged relentless campaign. For over a hundred years wampum belts as a sign of treaty obligations had been given to the King's representatives, whose promises had always been performed. How, then, could they plight their faith to any other than their Great Father the King, who dwelt far over the waters? Brant on a visit to England had an audience with the King, was entertained by James Boswell, and sat to George Romney for his portrait. On a second visit to England he assisted in getting out printed books for the Indians. The Prayer Book and his translation of the Gospel of St. Mark were issued as one book, the frontispiece depicting the inside of a chapel in which the King and Queen were standing with a bishop on each side of them, while the monarch and his consort were handing sacred books to the Indians clustered about them.

When the exodus of the Six Nations from the revolted colonies took place they came first to Niagara. The larger part moved to their present settlement on the Grand River near Brantford, where in 1785 they built what is said to have been the first place of worship of any other communion than the Church of Rome in what is now Ontario. There it still stands, with its square tower and quaint slender steeple, a fitting monument to the loyalty of these Christian red men and their great chief, himself a devout communicant, to the King of kings. They brought with them a Bible given to them by Queen Anne, and the silver communion service given by the same monarch "to her Indian Chapel of the Mohawks." The church in 1904, as a result of a petition to the King, was given the title of "His Majesty's Chapel of the Mohawks."

Another group of Mohawks formed a settlement at Tyendinaga, Bay of Quinte, in 1784, where a young

Indian was appointed catechist and schoolmaster. Here, too, a church was soon built and furnished with a "neat altar-piece, containing the Creed, the Lord's Prayer and the Ten Commandments in the Mohawk language, surrounded by the Royal Arms of England, handsomely carved and gilt." Part of the altar plate given by Queen Anne in 1712 was brought to this settlement where at Christ Church, Tyendinaga Reserve, near Deseronto, it is still used on special occasions.

The hardships of loyalist settlers.

In spite of the well-deserved interest and care of Government, the loyalist settlers suffered great hardships. The grandmother of Sir Leonard Tilley, one of the Fathers of Confederation, said of their landing on the wild shore at St. John: "I climbed to the top of Chapman's Hill and watched the sails disappearing in the distance, and such a feeling of loneliness came over me that, although I had not shed a tear through all the war, I sat down on the damp moss with my baby in my lap and cried."

Many found themselves utterly unfitted to carve themselves a home in the primeval forest. The immigration of 1783 had trebled the population of Nova Scotia, and the province's resources to meet the needs proved quite inadequate. A New England wit provided the nickname of "Nova Scarcity." In the settlements along the upper St. Lawrence the crops failed in 1787, and 1788 went down to history as "the hungry year," when lots of land and horses were gladly exchanged for a few pounds of flour, and bark of trees and leaves were ground up for food.

The family and social life of the loyalist settlers.

Here and there someone who had served as commanding officer in the war and whose half-pay was large, or some outstanding colonial gentleman who had received substantial contributions for his losses, was able to set up an estate with

a large and comfortable wooden house in the attractive colonial style, in which he used furniture, silverware and china which he had been able to bring with him from the wreck of his former grandeur and comfort. Most of the city folk found their way by water to Nova Scotia and New Brunswick. But in Ontario a log cabin of one or two rooms, the chinks between the logs filled in with clay and moss, was the usual home of the loyalist settler. The roof was of bark or hollowed bass-wood logs overlapping like tiles. Bricks were unprocurable, and chimneys were of rough unmortared stones or of sticks and clay. Chairs, tables, benches, beds and chests were made by hand from rough wood. Cooking was done at the open fireplace. Clothing soon wore out and had to be replaced with the garments made of the coarse cloth and blankets issued by the Government or of deerskin. Here and there a gentleman preserved for high days and holidays his knee-breeches and silver-buckled shoes, or a lady some silken dress of better days. Linen spun from the flax they grew and cloth from the wool of their few sheep helped out the wardrobe. There was little or no money, and the settlers soon learnt to feed and clothe themselves with their own products and with such things as could be obtained by barter.

Helping one's neighbours was universal. At house-building and barn-raising the men all gathered, while the women met about the spinning-wheels and quilting-frames. There was plenty to eat and drink on such occasions, and in the evening the local fiddler provided the dance music for the young men and the maidens. In winter rudely made sleighs made driving on the snow a joy and a delight.

The religious life of the loyalist settlers.

The loyalist churchfolk brought with them to Canada as cherished possessions their Bibles and their Prayer Books, and as cherished memories the old colonial churches in which

they had worshipped before the days of their exile. At Halifax at once, and soon at St. John, loyalist settlers could worship as they had been wont, sitting in comfortably cushioned rented pews, before them the three decker, the first stage for the clerk, the second for the parson to read the service, and the topmost the pulpit, and the simple holy table, above which the Creeds, the Lord's Prayer and the Ten Commandments were neatly painted in gilt upon black wooden tablets. A courtly parson, graduate of one of America's historic universities, with well-powdered wig and well-laundered linen bands, read the service in stately and deliberate style, and before the sermon changed his flowing surplice for the then universal black gown, for which function he was solemnly preceded by the beadle to and from the vestry. In the remoter settlements the services of the Church became to too many but a fading yet cherished memory, except when here and there some devout half-pay officer could be got to read the service and a sermon on Sunday to the assembled neighbours. Once in a while a travelling missionary came along, baptized the infants, catechized the young, held a service and ministered the Holy Communion. All too slowly modest country churches arose, and often when hope had wellnigh departed a faithful missionary came to shepherd the little flock in the wilderness. Yet, with Church privileges few and far between, men cherished love for the Church of their fathers, and rough and rude as much of their life was, these folk who had often given their all in loyalty to King George were not, thank God, entirely forgetful of that greater loyalty they owed to their unseen King, the great Head of the Church Himself.

CHAPTER III

THE ESTABLISHMENT AND EXTENSION OF THE EPISCOPATE

His twelve apostles first He made
His ministers of grace;
And they their hands on others laid,
To fill in turn their place.
So age by age, and year by year,
His grace was handed on.

The threefold ministry.

For wellnigh two centuries the children of the Church of England in America had been learning the Catechism, of which they read in their Prayer Books that it was "An instruction to be learned of every person, before he be brought to be confirmed by the Bishop." Those interested enough to read further must have noticed a rubric that "So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop." Turning over a page in their Prayer Books they found "The Order of Confirmation," and at the end a rubric: "And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." Parents who brought their children to Holy Baptism received as a closing injunction the words "Ye are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church

Catechism set forth for that purpose." Enquiring children must have had to be told times without number that while their Church had made these rules and continued to publish them, no bishop of the Church of England had ever set foot on the American continent, and that the only possibility of their receiving the laying on of hands (declared by the Church to be "after the example of Thy holy apostles") depended on the remote chance that they might some day make the long journey across the Atlantic to the Motherland.

Churchpeople who studied their Prayer Books must have been interested in services near the end of the book which they had never witnessed and knew had never taken place on this side of the Atlantic, "The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons," which was prefaced with the solemn, carefully prepared statement that, "It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." How many must have imagined that these were quaint Old World regulations which did not apply to America, or else have decided that the Old Church in the dear old Homeland had entirely forgotten the very existence of her daughter in the new land.

Unlike the prodigal son of the Gospel story, who took and spent his share of the patrimony in the far country, the daughter Church in going into the wilderness had left behind her share of the material riches of the Mother Church in glorious cathedrals and churches, in ancient colleges and schools and in rich endowments, and her Mother seemingly was neglectful even in sending to her such spiritual gifts and guidance as she believed the apostolic ministry of the Episcopate was meant to impart.

Early attempts to secure bishops for America.

As early as 1634 a commission was formed in England for the regulation of the spiritual and ecclesiastical affairs of the North American colonies, and Archbishop Laud obtained an order from the King in Council (Charles I.) extending the jurisdiction of the Bishop of London to congregations and clergy abroad. Thus till near the end of the eighteenth century the jurisdiction of the Bishop of London covered not only his diocese in England and the high seas, but all the British colonies. Fourteen years later Archbishop Laud did his best to send a bishop to New England, but troubles in Scotland seem to have ended the movement. After the restoration of Charles II. Dr. Alexander was named as Bishop of Virginia, and a patent actually made out giving him charge over the American colonies, but this apparently failed because of a proposal to endow the see out of the Customs. The colonies, too, were making their need known. The first report of the S.P.G., 1794, reported requests "from divers parts of the Continent and Islands adjacent, for a Suffragan to visit the several Churches; Ordain some, Confirm others, and bless all." Archbishop Tenison, who later on gave the first subscription towards an overseas bishopric, £1,000, laid the matter before Queen Anne in 1710. Three years later the S.P.G. represented to her "the earnest and repeated desires, not only of the Missionaries, but of divers other considerable persons that are in communion with our excellent church, to have a Bishop settled in your American plantations," pointing out the great advantage the French had received by establishing a bishop at Quebec. Renewed representations to Queen Anne were so successful that success seemed assured. On the death of Queen Anne the Society appealed at once to George I., but political jealousies and the belief that many of the clergy favoured the exiled

Stuarts, led to nothing being done. Meanwhile the matter cropped up perennially at the annual meetings of the S.P.G., but the Government always put it off till a more convenient season. But as one S.P.G. missionary wrote in 1702: "Some good man with one hundred pounds a year would do the Church more service than one with a coach and six a hundred years hence."

State connection, more helpful possibly at all times to the State than to the Church, was responsible for failure to grant the colonial Church what was after all bare justice, the gift of bishops. It would be interesting to study how far this neglect of the Church of England in America contributed to the Revolution. As Archbishop Secker wrote to Horace Walpole: "It belongs to the very nature of Episcopal Churches, to have Bishops at proper distances, presiding over them. Nor was there ever before, I believe, in the Christian world, an instance of such a number of such Churches or a tenth part of that number, with no Bishop amongst them, or within some thousand miles from them."

The Church in the United States obtains bishops.

But the handwriting was already on the wall, and the American Revolution took forever from the procrastinating Government of Britain the opportunity of allowing the National Church to do justice to the demands and the needs of that Church in Britain's oldest colonies. While the American Revolution shook the foundations of the Anglican Church overseas to its very foundations, it, at least, set the daughter Church free to have bishops of its own. Perhaps it is not too much to say that but for it the American Church might have had to wait for bishops till the Church revival of the nineteenth century. The clergy of Connecticut elected Dr. Samuel Seabury, and commended him for consecration to the Bishops of England. Even yet the British Government hesitated to permit such a step, and on November 14, 1784,

Dr. Seabury was consecrated at Aberdeen by three bishops of the Scottish Episcopal Church, thus transmitting to the Episcopal Church of America its present Communion Office, rather than that of the Church of England. Dr. Seabury preached his first sermon in America, after his consecration at Trinity Church, St. John, New Brunswick. At last the British Government changed its attitude. The first ambassador from the United States of America to Great Britain presented a request from the General Convention of the American Church to the Archbishop of Canterbury, an Act of Parliament was obtained empowering the English archbishops with other bishops to consecrate as bishops "persons who are subjects or citizens of countries out of His Majesty's dominions," and on February 4, 1787, at Lambeth Palace Chapel, Archbishop Moore with other bishops consecrated the Revs. William White and Samuel Provost Bishops of Pennsylvania and New York.

Plans to secure a bishop for the exiled loyalists.

Meanwhile eighteen clergymen, headed by Dr. Inglis and Dr. Seabury, had met in New York on March 21, 1783, and submitted, at his desire, to Sir Guy Carleton, commander of the British forces in North America, a plan for setting up an episcopal see in Nova Scotia. Three main reasons were given: (1) That without the Episcopate the Church of England was in a more disadvantageous situation than any other denomination of Christians, which had their constitution complete, "while the Church of England could do little at any time without the special direction of her superiors at home, and before their direction could be obtained, the opportunity was lost." (2) The proposed Episcopate would supply the province with clergy without requiring candidates for orders to undergo the long, expensive, and dangerous journey to England, during which they asserted

nearly a fourth had lost their lives in the attempt. (3) "The fixing of a bishop in Nova Scotia and the consequent supply of clergymen will strengthen the attachment and confirm the loyalty of the inhabitants and promote the settlement of the province." Sir Guy Carleton transmitted the petition to the British Government, but Lord North had to be assured of "the disposition of the laity, particularly those who intend to remove with them (the clergy) to Nova Scotia, before the adoption of the plan."

The first bishop of the Church of England in Canada.

Finally the decision to found the proposed bishopric was reached, and on the recommendation of the American clergy, who prepared the plan, it was offered to the Rev. Thomas Bradbury Chandler, who declined on account of ill health and recommended Dr. Inglis. The consecration of Dr. Charles Inglis, the first of the now long list of overseas bishops within tne Empire, took place in the Chapel of Lambeth Palace on Sunday, August 12, 1787, by the Most Rev. John Moore, Archbishop of Canterbury, the Primate of All England, the Right Rev. John Thomas, Bishop of Rochester, and the Right Rev. Beilby Porteus, Bishop of Chester. The Royal Letters Patent constituted him Bishop of Nova Scotia and its dependencies, which was interpreted to include New Brunswick, Prince Edward Island (then the Island of St. John), Upper and Lower Canada, Newfoundland and Bermuda. It further decreed that he and his successors should "be subject and subordinate to the Archiepiscopal See of the Province of Canterbury."

The newly consecrated bishop after a rough passage, during which, however, he was able to hold service and preach each Sunday, reached Halifax on the sloop *Lion* on October 15; Governor Parr's coach was waiting to receive him when he landed, and conveyed him to Major Cortland's. Dr. Byles and Mr. Weeks called to con-

CHARLES INGLIS.
First Bishop of Nova Scotia.

JACOB MOUNTAIN.
First Bishop of Quebec.

FRANCIS FULFORD.
First Bishop of Montreal.

JOHN MEDLEY.
First Bishop of Fredericton.

Facing p. 72

gratulate him, and as soon as they had gone he paid his respects to the Governor. He preached in his diocese for the first time at St. Paul's on Sunday, October 28.

Nova Scotia's first bishop.

Bishop Inglis was born in 1734 at the rectory of Glen and Kilcarr in Ireland. His father, grandfather and great-grandfather were all clergymen of the Church of Ireland, which in later years contributed many able sons to the work of the Church of England in Canada. He came to America and in 1757 was master of the Free School for the education of German children in Lancaster, Pennsylvania. By the advice of the rector of the parish, the Rev. Thomas Barlow, he went in 1758 to England, where he was ordained deacon and priest by Bishop Sherlock, of London, was licensed to officiate in the "Plantations," and was appointed by the S.P.G. as missionary for Kent county, Delaware, where he served four churches and laboured with zeal and success, winning the public commendation of the Rev. George Whitefield, the great evangelist. In 1765 he became assistant and catechist at Trinity Church, New York. When the Continental Army entered New York in 1776, many, if not most, of the leading parishioners of Trinity left the city. The rector, himself, being in failing health, went with his family to New Brunswick in New Jersey, and the care of the church fell to Mr. Inglis, whose position as an outspoken loyalist was decidedly difficult. After the Declaration of Independence the churches were closed, choosing "to submit to that temporary inconvenience rather than, by omitting the prayers for the King, give mark of disaffection to their Sovereign. . . . It was declaring in the strongest manner our disapprobation of independency and that under the eye of Washington and his army." Trinity Church was burnt in September, 1776; Dr. Auchmuty, the rector, died in

1777, and Inglis was elected to succeed him. The new rector was inducted "by placing his hand upon the wall of the said Church, the same being a ruin." In 1778 the University of Oxford conferred upon him an honorary D.D. His rectorship at historic Trinity Church extended till 1783, when he resigned. His goods had been confiscated, and he himself was under attainder. His farewell sermon at St. George's and St. Paul's chapels on October 26, 1783, was from the text 2 Corinthians xiii. 11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." Soon after he proceeded to Nova Scotia and thence to England.

First episcopal acts in Nova Scotia.

His primary visitation was held at Halifax on June 18, 1788, and eleven of the clergy were present. His first confirmation was also at St. Paul's, Halifax, when 125 candidates were presented by the Rev. Joshua Wingate Weeks. What must have been the joy of English settlers, whose minds went back to their own confirmation in the Motherland, and the interest and delight of earnest loyalists who for the first time witnessed the apostolic rite of the laying on of hands. On August 15 he opened the new church at Fredericton and held the first confirmation in New Brunswick. A week later he laid the corner-stone of Trinity Church, St. John, and confirmed ninety-five.

The first Anglican ordination in the British colonies took place at St. Paul's, Halifax, on October 19, 1789, when Archibald Paine Inglis, a nephew of the bishop, and principal of the Academy at Windsor, was made deacon.

On July 30, 1790, he consecrated the church at Shelburne, "the first church that had been regularly consecrated in British America."

Apostolic visitations.

The correspondence and journals of Bishop Charles Inglis, preserved in the Archives Department at Ottawa, testify to his systematic work, his zeal for the Church, his practical common sense and the truly apostolic character of the many missionary journeys by which he attempted to reach the flock committed to his charge in his vast diocese. Travelling, it must be remembered, in those days before railways and even before good roads, was no easy matter. His first tour (1788) was through Nova Scotia and New Brunswick, and during it he travelled over seven hundred miles and confirmed 525 people. At its close he wrote to Bishop White, of Pennyslvania: "I find the state of the province nearly such as I imagine you found your diocese . . . in great want of the superintending care and inspection of a Bishop, and much need I have of the Divine aid to enable me to discharge the duties of this station—much prudence, judgment, temper and zeal guided by discretion are required."

The following year he went further afield. Sailing in May on the frigate *Dido*, he visited the Isle of St. John (afterwards Prince Edward Island) and arrived on June 9 at Quebec, where he was received with a salute of eleven guns. On his first Sunday he held service in the Church of the Recollets, on the second in the chapel of the palace of the French bishop. Bishop Inglis urged the importance of erecting an English church, and on Lord Dorchester (Sir Guy Carleton) promising a lot of land belonging to the King, selected the site of the present cathedral. Having visited the little congregation at Three Rivers, he proceeded to Montreal, where he received an excellent reception both from his people and the Roman Catholic clergy, and arranged for regular Anglican services to be held at the Church of the Recollets. On his return to Quebec he held a visitation, attended by eight clergy-

men, three of them French-speaking, at the Recollet Church, and appointed the Rev. Philip Toosey his commissary for Quebec and the Rev. John Stuart commissary for the western end of the province (now Ontario). His oversight of the churches in Upper and Lower Canada continued till the appointment of Dr. Jacob Mountain to the newly created diocese of Quebec in 1793.

The first Church boarding-school for boys.

Possibly the greatest contribution that Bishop Inglis made to the Church in Nova Scotia was in the field of education. Some of the principal members of the provincial assembly were old loyalist friends of the bishop, to whom he communicated his desire for a public grammar school and sought the assistance of the province, with the result that the assembly made a liberal vote for the purpose and decided upon the neighbourhood of Windsor for its location. A house was rented for the purpose; Archibald Paine Inglis, a nephew of the bishop, who had been educated at Trinity College, Dublin, was appointed principal; and on All Saints' Day, 1788, the Academy at Windsor (now the King's College School) was opened by the bishop in the presence of "a numerous and respectable company, consisting of the magistrates and principal gentlemen of the county of Hants." After prayers the bishop delivered a Latin oration and "severally addressed the magistrates, the tutors and the students." Sixteen students, headed by the bishop's son John, who became third Bishop of Nova Scotia, were then admitted to the Academy, which was to consist of two schools. The Latin school was to give instruction in Latin and Greek, and the highest class was also to be instructed in logic and natural and moral philosophy. The English school was to cover English, writing, arithmetic, geometry and the practical branches of mathematics, such as navigation and

surveying. The tuition in the Latin school was to be £4 a year, in the English £3. The daily prayers were to be selected "from the liturgy of the Established Church of England, the prayer for the King to be always used." Soon after the home of Suzanna Franklin, widow of Governor Franklin, was purchased for the Academy.

King's College Canada's oldest English-speaking University.

It was in 1783 that four of the clergy who drew up the plan for the Episcopate in Nova Scotia, headed by Charles Inglis, sent to Sir Guy Carleton "a plan for founding a Seminary of learning at Windsor, Nova Scotia," a place previously recommended by the Governor and Council of the province "in consideration of the example to youth in the capital from a mixture of troops and navy," and as being a place "where the youths would have less avocations from their studies and pursuits of learning."

In the plan submitted it was pointed out that "If such a seminary is not established the inhabitants will not have the means of educating their sons at home, but will be under the necessity of sending them for that purpose either to Great Britain or Ireland, which will be attended with an expense that few can bear, or else to some of the states of this continent, where they will be sure to imbibe principles that are unfriendly to the British Constitution." The writers also pointed out that "Experience has also shown the conformity or eligibility of certain modes of worship to particular forms of government, and that of the Episcopal (abstracted from its antiquity and apostolic sanction) has been thought peculiarly adapted to the British Constitution."

In 1789 the provincial assembly passed "an act for founding, establishing and maintaining a college in this province," and set aside £400 sterling a year for the

purpose to be paid out of the duties on " brown or loaf, or refined sugars." The Board of Governors were to consist of the Governor, the Lieutenant-Governor, the Bishop, the Chief Justice, the Secretary of the Province, the Speaker of the House of Assembly, the Attorney-General and the Solicitor-General. Meanwhile Bishop Inglis had been seeking assistance from England, and in 1790 the Right Honourable Mr. Granville informed the bishop that £1,000 had been voted by the House of Commons, that the King had expressed his intention of granting it a royal charter and that grants of Crown lands would be made towards its endowment. Eventually grants to the amount of £4,000 were obtained from the British Parliament. In 1790 an estate of sixty-nine acres was purchased at Windsor and building commenced, the foundation stone being laid by Governor Parr.

The first President was the Rev. William Cochran, a graduate of Trinity College, Dublin, who had been professor of Greek and Latin at King's (now Columbia) College, New York, and subsequently headmaster of the Halifax Grammar School.

In 1799 the academy was completely separated from the college. In 1800 as Mr. John Inglis was about to go to England in the interest of the college, and the governors had no degree-conferring powers, they gave him as substitute testimonials of his studies and acquirements. Mainly through his efforts, endowments were secured in England and the royal charter granted on May 12, 1802, by which it was enacted that in the building to be erected " at our Town of Windsor in our said Province of Nova Scotia there shall be established from this time one College the Mother of a University for the education and instruction of youth and students in Arts and faculties to continue forever and to be called King's College," and " that the

said College shall be deemed and taken to be a University and shall have and enjoy all such and the like Privileges as are enjoyed by our Universities in our United Kingdom of Great Britain and Ireland."

The King's College Latin grace still thanks God " for the most serene king, George III., the most munificent founder of this College."

King's College graduates, in many cases, attained to positions of prominence in the ministry, in law, in the army, in political life and in the literary world. The college has from its foundation been the main source of supply for the clergy of the Maritime Provinces.

There have been four King's Colleges in America: at New York, Windsor, Fredericton and Toronto. The first became Columbia University; King's College, Fredericton, the provincial University of New Brunswick; King's College, Toronto, the University of Toronto. Only King's College, Nova Scotia, has maintained throughout its chequered existence its connection with the Church. It has now been moved to Halifax and federated with the University of Dalhousie.

A centenary tribute to Bishop Inglis.

The work of Nova Scotia's first bishop was summed up in a sermon preached by Bishop Perry of Iowa at Westminster Abbey, on the centenary of the establishment of the Colonial Episcopate: " Gathering his clergy together for counsel and personal knowledge, the Bishop of Nova Scotia proved himself a missionary apostle by the wisdom of his charges and sermons, and the magnetism of his personal interest in each one, who had been placed under him in the Lord. In long and wearisome visitations he visited, so far as was in his power, the various portions of his almost illimitable See, and till the close of a long and honoured life, he maintained that character for devotion, that reputation for holiness, that fervour of ministrations, that faithfulness in every

good word and work, which should characterize the 'good man,' 'full of the Holy Ghost and of faith.' Nor was this all. Through his long and earnest labours, ended only when the summons came to depart and be at rest, 'much people were added to the Lord.' A Church was organized; a college was founded and built up to a measure of efficiency and success. The institutions of religion and learning were thus established and supported. The preaching of the Word and the ministrations of the Sacraments were provided for the crowds of exiles who, in their devotion to Church and State, had exchanged their American homes for the bleak shores of Nova Scotia, and for the frontier settlements in the dense forests of New Brunswick and Quebec. Thus, through unremitting labours, blessed by God, ere the life of the first Colonial Bishop was ended, there had been set on foot measures for the development of the Church of Christ in the northern portion of the American Continent, which shall act and react for good till time shall be no more."

Bishop John Inglis.

Bishop Charles Inglis passed to his reward in 1816 and was buried beneath St. Paul's Church, Halifax. He was succeeded by Dr. Stanser, the rector of St. Paul's, who because of failing health did not return to Nova Scotia, though he retained the bishopric for eight years. The third bishop was John Inglis, son of the first occupant of the see. Educated at the Collegiate School and King's College, Windsor, having held the extensive mission of Aylesford, and then the rectorship of St. Paul's, Halifax, he was in full sympathy and accord with Nova Scotian life, and knew as well as any man living the needs of his vast diocese. His Episcopate was a remarkably fruitful one. He at once appointed four archdeacons—for Nova Scotia, New Brunswick, Newfoundland and Bermuda—and during his first visita-

tion travelled over 5,000 miles by land and sea, confirmed 4,367 persons, consecrated forty-four churches and arranged for the erection of many more. In 1841 he was able to write: "In the last fifteen years it has been my happiness to consecrate 118 churches and chapels." In 1833 it was proposed to withdraw all State aid from the Church in North America, but the S.P.G. and the local authorities succeeded in securing the payment for life of three-fourths of their original salaries to all missionaries employed before that date. In 1837 a Diocesan Church Society was started to supply books and tracts and missionary visits to destitute settlements, to further the work of King's College, to assist needy divinity scholars and to aid in the erection of churches. With the death of Bishop John Inglis in 1849 the grant of £2,000 a year towards the bishop's stipend ceased.

Bishop Hibbert Binney.

In 1851 Hibbert Binney, a native of Cape Breton, whose father had been rector of St. George's, Sydney, but educated at King's College, London, and Worcester College, Oxford, became fourth bishop. In full sympathy with the Tractarian movement, he at first met much opposition, but gradually won the respect of all, even of those who differed from him. During his Episcopate a Church Endowment Fund of £30,000 to assist in the support of the clergy was raised, the income of the Diocesan Church Society was more than doubled, the Widows and Orphans of the Clergy and Superannuation Funds were started, a Diocesan Synod established, the Church of England Institute founded and the cornerstone of the cathedral laid.

Creation of the Diocese of Quebec.

On his visit to Quebec Bishop Charles Inglis realized the many problems of the Anglican Church in Canada (as it then was), and the impossibility of successfully ministering to its needs from far-off Nova Scotia. He accordingly urged

and continued to urge the establishment of a diocese of Quebec. In 1793 by Letters Patent the see of Quebec, consisting of Lower and Upper Canada and their dependencies, was erected. Dr. Jacob Mountain was appointed its first bishop, and consecrated at Lambeth Palace Chapel by Archbishop Moore of Canterbury. The Letters Patent stated that the Clergy Reserves of the Constitutional Act constituted the "provision for a Protestant Clergy," decreed by the Quebec Act of 1774.

The first Anglican Bishop of Quebec.

In the appointment of Bishop Jacob Mountain England gave one of her ablest sons to the work of the Church in Canada. He was educated at Norwich Cathedral Grammar School, where Admiral Nelson was one of his schoolfellows, and at Caius College, Cambridge, where he became a personal friend of the future Bishop Tomline of Lincoln, and of the younger Pitt, one of the Empire's greatest statesmen, two friendships which seem to have led to his appointment to Quebec. A few years after his ordination he became rector of Buckden, prebendary of Lincoln and examining chaplain to Bishop Tomline. His ability as a scholar and an orator were widely recognized. Bishop Strachan of Toronto wrote: "As a preacher of the Gospel, our venerable Bishop must have been heard, to form an adequate conception of his superior excellence and convincing eloquence. In England he was considered one of the most impressive and eloquent preachers that the Church could boast."

An example of family migration.

When the bishop, who was always noted for his affection for his family and as the head of an ideal Christian household, came to Canada, he brought a family of Mountains with him, who probably have exercised a greater influence for good upon the Church in their adopted home than any other family that ever came to Canada. The party

included his elder brother Jehosophat, his nephew Salter, both in holy orders, two unmarried sisters of the bishop and one of Mrs. Mountain, and his three sons. Though the party numbered thirteen and their ship, the *Ranger*, sailed on August 13 and was thirteen weeks on the way, they safely reached Quebec on All Saints' Day, 1793. The aged Roman Catholic Bishop of Quebec is related to have welcomed Bishop Mountain with a kiss on both cheeks and the remark, "Your presence was much needed to keep your people in order."

Apostolic labours of Bishop Jacob Mountain.

When his Episcopate began there were four active clergymen in Lower Canada (Quebec), and three in Upper Canada (Ontario). Their modest salaries were supplied by the British Government, two in Upper Canada receiving an addition of £50 each from the S.P.G. When he died there were sixty-one clergymen, three of whom were archdeacons and forty-eight missionaries of the S.P.G.

During his first winter he visited by sleigh Three Rivers, Montreal and Sorel. Writing to a friend in England he describes his preparation for his first longer trip made the following summer: "We set off early in the morning, my brother and myself, in our own travelling caleche, and Salter (his nephew and chaplain) and one of my servants in a post caleche. I had sent off a bateau with five men and another of my servants with all our travelling apparatus, to meet us at Three Rivers and again at Montreal. The travelling apparatus consisted of a mattress and little bedstead for each, with gauze curtains to keep off mosquitoes; trunks of robes and clothes; hampers of wine and porter, ham and tongues; a coop with four dozen chickens; a box fitted to hold, without breaking, tea equipage, glasses, plates, dishes, spoons, knives and forks; a travelling basket for cold meat and other dressed provisions." Later on he

learned to travel through the forests of Upper Canada, often on foot, sleeping wherever he could find shelter and eating whatever the log cabins of the settlers could offer. After visiting Three Rivers and Montreal, he went up the St. Lawrence to Kingston, crossed to Niagara, and returned by way of the Bay of Quinte, travelling by open boat or canoe, with frequent landings for portages, going from Kingston to Niagara in a Government schooner, and holding confirmations wherever there was a clergyman.

Eight times he went over his vast diocese, travelling more than 3,000 miles on each visitation. His visits included the Gaspe coast, where fishermen from the Channel Islands had settled. An interesting feature of his 1813 trip was that he was able to make use of a small steamer, which made occasional two-day voyages between Montreal and Quebec. His visitation of 1816, which occupied three months and four days, was made in a large birchbark canoe with twelve French Canadian voyageurs. In 1820 the veteran bishop, now seventy-one years of age, paid his last visit to Upper Canada, accompanied by his son Dr. George Mountain, and was able to travel by steamer between Quebec and Montreal, Kingston and York (Toronto), and on Lake Erie. Sixteen clergy were present at his visitation at York.

Our oldest cathedral in Canada.

To Bishop Jacob Mountain the Anglican Church in Canada owes its oldest cathedral, that of the Holy Trinity, Quebec. It is the second Anglican cathedral to be built after the Reformation, the first being St. Paul's, London, built by Sir Christopher Wren after the Great Fire. With some modifications it is a reproduction of St. Martin's-in-the-Fields, where the meetings of the S.P.G. were held, and the architect of which was a pupil of Sir Christopher Wren. In 1799 letters patent were issued naming a commission, consisting of the Bishop, William

Osgoode, Chief Justice of Lower Canada, Sir George Pownall, the Rev. Salter J. Mountain, the rector, and Joshua Sewell, the Attorney-General, for the purpose of erecting a "Metropolitan Church" in the city of Quebec. Work was at once begun on the site selected by Bishop Inglis, and the document placed in the corner-stone laid on August 11, 1800, states: "Of this Metropolitan Church of Quebec, erected by the pious munificence of His Majesty, George III., King of Great Britain, France and Ireland, the first stone was laid by His Excellency R. S. Milnes, Lieutenant-Governor of this Province." The communion plate, still in use, was the gift of the King. It is of solid silver, engraved and embossed with the royal arms and those of the diocese. It includes one large and two smaller patens, two large and two smaller chalices, two flagons, two massive candlesticks, and a beautiful alms dish with a reproduction of the Lord's Supper in relief.

The first surpliced choir in Canada.

Today with surpliced choirs in almost every church, except those in country missions, it is interesting to note that the consecration of the Cathedral of the Holy Trinity, Quebec, on August 28, 1804, seems to have marked the introduction of the first surpliced choir in Canada. It consisted of thirty boys and four men under the direction of Dr. Bentley, the organist. The Rev. Mr. Fielde acted as precentor, and the service was fully choral.

The Apostle of the Eastern Townships.

One of many contributions Bishop Jacob Mountain made to the establishment of the Canadian Church was his ability to attract to work in his diocese men of outstanding earnestness and zeal. One of these was the Rev. Charles James Stewart, on whom has been bestowed the title of "The Apostle of the Eastern Townships," and who became the second Bishop of Quebec. A son of the

Earl of Galloway, a Fellow of All Souls, Oxford, the holder of a wealthy living in England as well as of an independent fortune, he felt called to devote himself to missionary work. His thoughts were at first directed to India, but attracted by a printed appeal put forth by Bishop Mountain, then in England, telling of the special destitution of his diocese, he called on the bishop, offered his services and was accepted. He came to Canada in 1807, and was stationed at Frelighsburg, from which as a centre he worked for eight years in the townships west of Lake Memphremagog with wonderful success in reforming the lives of the settlers and getting the people into the Church. Leaving the parochial care of those he had won to another's hands, he settled at Hatley on the east side of the lake, and repeated the same apostolic labour with equal success. Archdeacon Mountain (son of the first bishop and third Bishop of Quebec) visited him in 1819 and wrote: "I found him in occupation of a small garret in a wooden home reached by a sort of ladder. Here he had one room in which were his little open bed, his books and his writing table. And here, buried in the wood, this simple and single-hearted man, very far from strong in bodily health, was labouring to build up the Church of God among a population utter strangers to the Church of England with the exception of a single family." In 1820, again passing on his field to another, he sought and obtained what he called his "promotion," the post, which he had persuaded the S.P.G. to create, of visiting missionary to the whole of Upper and Lower Canada. In this work he laboured with never-flagging enthusiasm, going on missionary tours throughout both provinces, seeking out the most promising fields for the establishment of missions, freely spending his own money and securing help from England to pay individual missionaries and to aid in building churches.

Dr. Stewart becomes second Bishop of Quebec.

Before the death of Bishop Jacob Mountain, it had been agreed that the diocese should be divided and Dr. Stewart made Bishop of Upper Canada, as well as giving the aged Bishop of Quebec needed assistance. When Bishop Mountain died, Dr. Stewart proceeded to England to be consecrated to the new diocese, and took with him the request that Archdeacon George Mountain should succeed his father as Bishop of Quebec. The Government took the stand that the expenditure for two bishops was now unwarranted, and Dr. Stewart was consecrated (1826) Bishop of Quebec with the charge as before of both provinces. As bishop, Dr. Stewart went over his vast diocese again and again, often on horseback, baptizing, confirming, celebrating the Holy Communion, searching out and ministering to his scattered people. Meanwhile the English-speaking population was rapidly increasing by migration from Great Britain. From 1826 to 1835 the population of Upper Canada (Ontario) had more than doubled.

Added to the problem of securing men for the ministry there was the ever-present need of increasing funds. The Stewart Mission Fund, directed by a personal friend in England, the Rev. W. J. D. Waddilove, maintained travelling missionaries for many years. Towards the end of his Episcopate Bishop Stewart secured the establishment in England of the Upper Canada Clergy Society, its chief supporter being his nephew, the Earl of Galloway. Some years later, on the advice of Bishop George Mountain, it was merged in the S.P.G., which throughout had been the main supporter of the Canadian Church.

Bishop Stewart has been described as possessing few natural gifts, his mind neither brilliant nor profound, his personal appearance unprepossessing, his address abrupt and his utterance thick and disagreeable. Yet

his successor spoke of his death as depriving the Church in Canada "of one who was her boast and her blessing." What were the secrets of his power? No one could meet him without being convinced that the great aim of his life was to promote the happiness of men and the glory of God. He was clothed with humility as with a garment. His gentleness and single-hearted devotion won love and reverence. His preaching might be commonplace, and his delivery poor, but there was always heart in his sermons. When he died, it was found that all his private property had been spent in works of piety and charity. He loved his work and his lowly flock. He deliberately chose to remain unmarried that he might be more free to serve his Master. Every Friday he spent in retirement, fasting and prayer.

Bishop George Mountain.

Owing to the failing health of Dr. Stewart, who offered to relinquish £1,000 of his own stipend for the purpose, Archdeacon George Jehosophat Mountain, rector of Quebec, and son of the first bishop, who had been Dr. Stewart's lifelong friend and chief admirer, was consecrated as coadjutor with the title of Bishop of Montreal and the right of succession to the see of Quebec in 1836. The next year Bishop Stewart passed to the life beyond.

As rector of Quebec Dr. George Mountain had made of its 5,000 Churchpeople by his pastoral activity and holy example a model parish. During the cholera epidemic in 1832 he won the gratitude and admiration of all. In two months a tenth of the population of the city died. During that dreadful year Dr. Mountain and his assistant buried 975 people, he himself burying over seventy in ten consecutive days. All his time was given to ministering to the sick and dying. As the country around Quebec had no other clergyman to call upon, a horse was left saddled in his stable night and day, his curate and he taking alternate nights, but

JOHN STRACHAN, FIRST BISHOP OF TORONTO.

OLD TRINITY COLLEGE, TORONTO, BEFORE ENLARGEMENT.

Facing p. 88

often both were out and sometimes for days together were unable to return home. During the fourteen years that he was archdeacon he travelled again and again over Lower Canada. Under his fruitful Episcopate of twenty-seven years the Church in his diocese grew from infancy to manhood.

In 1838 he made a three months' visitation of Upper Canada, travelling 2,500 miles, confirming 2,000 people, holding ordinations at three points and a visitation at Toronto, attended by fifty of the clergy. On his return he made a full report to Lord Durham, the Governor-General, on the pressing needs of the Church in Upper Canada and appealed again for a separate See for Upper Canada, with the result of the consecration of Archdeacon Strachan in 1839 to Toronto, the third oldest see of the Canadian Church.

In 1850 Montreal became a separate diocese. The outstanding events of the first fourteen years of his Episcopate were the establishment of the Diocesan Church Society, to which the diocese owes so much, in 1842; the founding in 1845 of Bishop's College, Lennoxville, of which a nephew of the bishop, Jasper Hume Nicolls, Fellow of Queen's College, Oxford, was the first principal at a salary of £100 a year, and for which a royal charter was obtained from Queen Victoria in 1853; his memorable canoe voyage to Rupert's Land in 1844; and the awful visitation of the ship fever in 1847.

The Church's work for dying immigrants.

In the spring of 1847, following the Irish famine of the winter of 1846, due to the complete failure of the potato crop, tens of thousands of famine-stricken peasants migrated to Canada, bringing with them typhus fever in its most malignant form. From the crowded emigrant ships the sick, the dying and the well were taken to the quarantine station at Grosse Isle where they died by

hundreds. As many as eighteen hundred were down with fever in the island at one time, and nearly a thousand on the ships for whom room could not be found on the island. The bishop met this plague with the courage he had displayed during the cholera epidemic. After Mr. Forest, the chaplain for the season, fell a victim to the disease, the bishop took the first turn at Grosse Isle himself and invited such of the clergy as seemed suitable to offer themselves for a ministry of one week to the dying immigrants. To this call of their bishop fourteen clergy responded, leaving quiet, healthy country parishes, their wives and children, to go into the very valley of the shadow of death in the lonely, plague-stricken island. Of these fifteen heroic clergy of the Anglican Church (the only other communion represented in the work being the Church of Rome) nine caught the fever at Grosse Isle, of whom two, Richard Anderson, of New Ireland, and Charles F. Morris, of Portneuf, died as martyrs to the service of their brethren. Three other priests, William Chaderton of St. Peter's, Quebec, Mark Willoughby of Trinity Church, Montreal, and William Dawes of St. John's, laid down their lives through contracting the fever while ministering at the immigration sheds elsewhere.

A great social service bishop.

Bishop George Mountain not only followed Christ in his ministry to the sick, but was ever alive to the episcopal obligation solemnly assumed at consecration to "Shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." Orphanages for boys and girls with endowments and a Church Home for the aged and infirm poor (all still in existence), bountiful care for the destitute, rescue work among the fallen—all bore witness to his love for the brethren.

Like his two predecessors he never saved anything

from his salary, spending all on Christ's Church and Christ's poor. His death on the Feast of the Epiphany, 1863, is attributed to a cold, which developed into pneumonia, contracted while ministering on Christmas Day to the prisoners in Quebec Jail.

The fourth Bishop of Quebec.

The fourth Bishop of Quebec, and the first elected by the synod of the diocese and consecrated in Canada, was Dr. James William Williams, at that time rector of Bishop's College School, Lennoxville. His Episcopate was marked by the growth of the diocese to complete financial independence, by the foundation of Compton Ladies' College, the organization of the Cathedral Chapter and the holding of very successful parochial missions.

John Strachan, the great statesman Bishop of Toronto.

John Strachan, the Scot who came to Canada as a schoolmaster and occupied the see of Toronto as its first bishop for a period of forty years, was, in many respects, by far the ablest of our early bishops. Possessed of great initiative, a forward-looking mind, indomitable perseverance and unflinching courage, strengthened by opposition, undaunted at times by seeming failure and disappointment, he was a great master builder, to whom our educational system, the Church of England in Canada, and the province of Ontario owe much. Like all great men he had some great faults. Convinced of the value of the closest alliance between Church and State, he never recognized the practical impossibility of the permanent establishment in Canada of a State Church. Born of a father devotedly attached to the Scottish Episcopal Church, and of a mother, who, although always apparently a Presbyterian, taught her children before going to bed to make the sign of the Cross, his Churchmanship was of so strong and uncompromising a type that he did not always recognize the

real contribution to the cause of Christ which other communions were making, nor the fact (and the desirability) that within the broad confines of the Anglican communion there was room for men of other schools of thought than his own. These two things contributed, in part at least, to some of the controversies, often bitter, in which he found himself engaged, and which continued after his death. Now that the smoke of battle has died away, descendants of those who opposed him in politics and in educational things will join with his greatest admirers in recognizing the sterling qualities, the absolute honesty, the splendid gifts, the unique contribution of the first occupant of Canada's numerically largest and financially richest diocese.

What Bishop Strachan did for education.

Coming to Canada with the zest for sound learning that he acquired at the Universities of Aberdeen and St. Andrews, and, with practical experience in schoolmastering in Scotland, to Kingston in 1799 to take charge of an academy afterwards to become a college under the patronage of the Government of the province, he found that General Simcoe, who had devised the scheme, had returned to England and that there was no one courageous and influential enough to take it up. Like many a disappointed newcomer he wrote: "Though gifted with a happy disposition, and disposed to see the best side of things, I was so beat down that, if I had been in possession of £20, I should have returned at once; but in truth I had not twenty shillings, and was therefore obliged to make the best of it." Aided by Richard Cartwright, in whose home he lived and who became a lifelong friend, and by Dr. Stuart, rector of Kingston and Bishop's Official in Upper Canada, he started a little school of twelve boys and soon made his mark. With the aid and advice of Dr. Stuart he took holy orders and was appointed to Cornwall in 1803, where he

soon commenced taking pupils and gradually founded the famous Cornwall Grammar School, where one of his earliest pupils was John Beverley Robinson, later to become Chief Justice of Upper Canada and a baronet. Distinguished men whose names adorn the annals of Church and State in Upper Canada were numbered among the pupils. One of them, Bishop John Bethune, who succeeded Bishop Strachan in the see of Toronto and wrote a memoir of his beloved schoolmaster and predecessor, relates how at the age of ten, accompanied by a trusty manservant, he made his way on horseback to enter the renowned school at Cornwall; his first Sunday when the school, two by two, marched to church followed by the principal in flowing gown and well powdered head; the events of "Black Monday"; "the Book of Merit," and the work of the classes. Nor did his removal to York (Toronto) in 1812 alter his outstanding interest in education. When the Hon. James McGill left an estate and a legacy of money to found the University at Montreal which now bears his name, he named Dr. Strachan as a trustee and expressed the desire that he should be its first principal. Long delays followed, and when the College could be opened the position of Dr. Strachan in Upper Canada had become such as to make it impossible for him to accept the post.

During his rectorship at York he was also headmaster of the school, which occupied a capacious wooden building on an open common in the rear of St. James's Churchyard. In this he was assisted for a time by the future Bishop Bethune, who also at the same time studied divinity under Dr. Strachan.

When General Simcoe, who had taken such interest in the cause of higher education, returned to England in 1797, the legislature did not lose sight of this important matter, and at its request authority was

granted by the Crown to appropriate 500,000 acres of the unoccupied lands, one half for Grammar Schools and the rest for the endowment of a University. It was mainly through Dr. Strachan's effort that in 1807 an Act was passed for the establishment of a Grammar School in each district of the province, and soon three such schools, Cornwall, Kingston and Niagara, were at work, to be followed by similar schools in the chief towns of the other districts.

But the Grammar Schools met only the needs of a limited constituency. The average child was receiving a very indifferent education from, as a rule, very indifferent masters, whose small and fluctuating remuneration was derived entirely from the pupils. Dr. Strachan again exerted his influence, and in 1824 a grant was made to each district for common school education, and school boards were appointed in each district to examine and admit teachers and to distribute the funds allotted to the district among the schools in its territory.

King's College, Toronto.

Dr. Strachan recognized that if, as the Bidding Prayer in our Canadian Prayer Book now puts it, "there may never be wanting a supply of persons duly qualified to serve God in Church and State," a University was needed to cap the educational system of Upper Canada. In 1825 Sir Peregrine Maitland, Lieutenant-Governor of the province, took up with the Imperial Government the question of exchanging the remote lands allotted for the support of education for better lands held by the Crown. The following year (1826) Dr. Strachan was sent to England as a special envoy of the province to secure the desired end. So successful were his efforts that in 1827 His Majesty was pleased "to grant a Royal Charter by Letters Patent, under the Great Seal, for establishing at or near the town of York, in the Province of Upper Canada, one College, with the style and privilege of a University,

for the education and continuation of youth in Arts and Faculties to continue for ever, to be called King's College." In addition His Majesty granted £1,000 a year for the erection of the necessary buildings to be paid out of the moneys furnished by the Canada Company, and at the same time Sir Peregrine Maitland was instructed to endow King's College with the Crown Reserves fully detailed in Dr. Strachan's report. Thus the province owes largely to Dr. Strachan's vision and energy its public and grammar school and university system.

Unfortunately there was a fly in the university ointment destined to bring controversy in future years and bitter disappointment to Dr. Strachan. The British Government had not forgotten the lesson of the American Revolution and held strongly the then accepted principlethat Universities must be closely allied with the Established Church, and Dr. Strachan as a Church and State Tory was not likely to oppose these ideas. While therefore the Charter of King's College was one of the most liberal yet granted and provided no religious tests for students or graduates except those taking degrees in divinity, it provided that the seven professors should be members of the Church of England and subscribe to the Thirty-nine Articles, that the bishop should be visitor, the President in holy orders of the United Churches of England and Ireland, and the Archdeacon of York (then Dr. Strachan) for the time being should, by virtue of his office, be at all times President of the College.

After many delays the cornerstone of King's College was laid on St. George's Day, 1842, by His Excellency Sir Charles Bagot, who had succeeded Lord Sydenham in the Government of Canada. The University was opened the following June with twenty-seven matriculants in temporary quarters in the Parliament buildings,

with divine service in the chapel, and addresses by the bishop, Dr. McCaul the Vice-President, Chief Justice Robinson and Mr. Justice Hagerman in the hall. An increasing opposition developed to the special privileges enjoyed by, and the prestige allotted to, the Church of England in the University. Early in 1848 the Reformers displaced the Conservatives in power, and an Act was passed completely altering the original charter, changing the name from King's College to the University of Toronto and discontinuing all connection with the Church.

The establishment of Trinity College, Toronto.

With his plans all gone awry, nothing daunted, Bishop Strachan in January, 1850, appealed to the clergy and laity of his diocese to establish a Church University, and himself headed the list with a subscription of £1,000. Before April £25,000 had been subscribed in the diocese of Toronto alone. At the age of seventy-two the valiant bishop left for England, where he took up the matter of the abolition of King's College with the Imperial Government, but, on the advice of Sir Robert Peel, devoted all his energies to obtaining a royal charter for the new college. In May the Bishop published an address, which was widely circulated, to the members of the Church throughout the United Kingdom. An influential committee, including Mr. Gladstone, co-operated with him. He visited the Universities, addressed public meetings and preached in many of the larger churches of England. In November he returned with another £15,000 for the new University.

On March 17, 1851, the first sod was turned, and on April 30 the cornerstone of Trinity College was laid with fitting ceremonies. In January, 1852, Trinity College was formally opened with addresses by the bishop, Chief Justice J. B. Robinson, the Archdeacon of York, and the first provost, Dr. Whittaker. Thus

when past three score years and ten he found himself the founder of a second University.

What Bishop Strachan did for the province.

In the public life of the province of Upper Canada Bishop Strachan played a part only comparable to that of the great statesmen bishops of the Middle Ages, or of the leading episcopal occupants of seats in the British House of Lords. In addition, as Churchman and as citizen he was always to the fore in all good works.

When he accepted the parish of York in 1812 Sir Isaac Brock, then administering the government of the province, also appointed him chaplain to the troops. The United States had declared war against Great Britain on June 18, and when Dr. Strachan arrived at York the war was the one topic in everyone's minds. On Sunday, August 2, preaching at St. James's Church before the legislature of the province, he dealt fully with this grave subject.

York, then a little town of wooden houses with only a few hundred inhabitants, was the residence of the commander of the forces and the headquarters of all military plans. After Sir Isaac Brock died victorious at Queenston Heights, there was comparative quiet through the winter, but preparations for a spring campaign went briskly forward. Dr. Strachan took the lead in organizing and carrying on "The Loyal and Patriotic Society of Upper Canada," with branches throughout the province. Its purpose was to afford relief to the wounded, to aid in the support of the widows and orphans of the fallen and to assist the families of those called out on military duties. In 1814 its funds exceeded £10,000, and it has been asserted that it contributed more to the defence of the province than half a dozen regiments, because of the goodwill and confidence it inspired and the encouragement it gave to the young men to take their share in the defence of

their country. In 1819 part of the surplus of the Society's funds was devoted to the erection of a hospital at York (now the Toronto General Hospital).

When York was captured by the enemy in 1813 Dr. Strachan displayed courage and resourcefulness of no mean order and was doubtless the means of preventing the destruction of the town.

Because of his valuable and courageous services during the war, Dr. Strachan was on the urgent recommendation of the Lieutenant-Governor appointed a member of the Executive Council of Upper Canada. He accepted the office because, to use his own words, it gave him " more influence and greater opportunities of promoting plans for the moral and religious instruction of the people."

The question of immigration, then as now, was an outstanding problem, and in it Dr. Strachan took the keenest interest, pointing out the desirability of checking immigration from the United States until the passions created by the war had cooled off and a nucleus of newcomers from the Mother Country could be formed in the new settlements, ensuring the prevalence of British ideals and institutions.

In 1820 Dr. Strachan, who had been for some time chaplain to the Legislative Council, was appointed, at the request of His Excellency Sir Peregrine Maitland, a member of the enlarged Legislative Council of the province, which followed the enlargement of the House of Assembly.

In 1824 he visited Great Britain, and at the desire of the Lieutenant-Governor and his advisers gave information and advice to the Imperial Government on many matters of interest to the province. In 1826 he again proceeded to England on public business, and while there he wrote a pamphlet on emigration, and at the request of the Under-Secretary of State for the Colonies

prepared a 130-page abridgment of the Emigration Report of the House of Commons.

In 1832 Asiatic cholera broke out on an emigrant ship at Quebec and soon came with the tide of emigrants (by September of that year upwards of 50,000, four-fifths of whom came to Upper Canada) to York, where Archdeacon Strachan arranged for a large building being fitted up for cholera patients. One-fourth of the adults were attacked, and one-twelfth of the total population died. As his assistant was soon attacked, the work of ministering to the cholera patients fell exclusively on the rector, who often found himself in the malignant ward with six or eight expiring around him.

What Bishop Strachan did for the Church.

Great as were his contributions in the fields of education and of the public life of the country, his work first as priest and then as bishop in the Church of God were equally outstanding. His ecclesiastical charges were three in number: rector of Cornwall, rector of York during the latter part of which he was also archdeacon, and Bishop of Toronto.

At Cornwall he began in a temporary place of worship, but soon secured the erection of a church. His work at the Grammar School did not prevent his faithful attention to parochial duties, and at the close of school he might be seen mounting his horse and galloping off to visit his people.

Of his church at York, historic St. James's, and the progress he had made he wrote to the Secretary of the S.P.G. in 1820: "I mentioned in my last, that our Church had become much too small for our increasing congregation, and that it was being enlarged. The repairs and addition cost £1,700, a sum which, large as it is, was subscribed for with great alacrity by the parishioners, on condition of their being repaid from the sale of the pews. This sale took place last January;

and such was the competition that they sold for more than covers the debt. The Church is sixty-nine feet by sixty, with a neat altar and a steeple. The Hon. George Crookshank, the Receiver-General, presented rick silk damask coverings for the pulpit, reading and clerk's desks and the altar table. The communicants have increased from thirty-five to sixty-five. There is a flourishing Sunday School consisting of upwards of thirty girls and fifty boys. The girls are taught by three young ladies—grand-daughters of the Hon. the Chief Justice. There is likewise a Sunday School attached to the Chapel in the country, where I preach once a month."

His successor, Bishop Bethune, then a divinity student, who assisted in the school, describes the church, which stood where St. James's Cathedral now stands, as of wood, painted a bluish leaden colour. The large square pew of the Governor was a conspicuous object. On the east was the chancel, and in front of it the pulpit, reading desk and clerk's pew. On the other three sides were wide galleries. As there was no vestry the clergymen robed and unrobed at the foot of the pulpit stairs. There was no organ, and the singing is described as indifferent. At morning service there was a large and devout congregation, in the afternoon very few, and there was no evening service, such services at the time being almost a peculiarity of the Methodists.

When Dr. Strachan visited England in 1824 it was agreed that Upper Canada should be divided into two archdeaconries, Kingston and York. It was not till 1827 that the Colonial Secretary advised the Bishop of Quebec that the necessary Letters Patent had been granted and that Dr. Stuart was to be installed Archdeacon of Kingston and Dr. Strachan Archdeacon of York.

In 1836 at the suggestion of Dr. Strachan the clergy of the two archdeaconries of Upper Canada met at Toronto, and even thus early there was discussion as to the desirability of introducing synodical action.

In 1839 St. James's Church, to the grief of the archdeacon and his flock, was destroyed by fire. Two days after at the City Hall, under his indomitable leadership, a public meeting of the congregation decided on rebuilding without delay at a cost not exceeding £7,000.

Dr. Strachan becomes Bishop of Toronto.

With the passing of Bishop Stewart of Quebec and the succession of Bishop Mountain to the charge of the whole diocese, the project of making Upper and Lower Canada two separate dioceses was revived. Sir Francis Head warmly supported it, and the consent of the Archbishop of Canterbury was readily given. The Home Government, however, could not provide any endowment. Dr. Strachan, the obvious and inevitable occupant of the proposed new see, stated to the Colonial Secretary that this need be no impediment to the appointment of a bishop for Upper Canada, as he would be content to remain with his present salary till the perplexing question of the Clergy Reserves had been settled.

In 1839 Archdeacon Strachan proceeded to England and was consecrated at Lambeth Chapel the first Bishop of Toronto, a diocese comprising at that time the whole of Upper Canada. Toronto's first bishop was welcomed with love and enthusiasm and installed in the Cathedral of St. James, erected upon the ruins of the older church destroyed less than a year ago.

His first ordination was held at St. James's Cathedral, when four were made deacons and four ordained priests. A little later, in 1840, he held his first confirmation tours, visiting ninety parishes and stations as well as confirming in Toronto and its neighbourhood, and administering the apostolic rite to some 2,000

persons. The whole diocese from Sandwich to Ottawa was thus visited in one season in an open carriage over roads in many cases rough, stony or swampy, and in some cases over miles of corduroy roads of uncovered logs. Often the accommodation at night was of the rudest kind. Many were the striking incidents. At Galt an aged member of the Scottish Episcopal Church, on his introduction to the bishop, knelt and asked for his blessing. At Ancaster the candidates included an aged gentleman, a recent convert to the Church, who had generously bought off all claimants upon St John's Church so that it might become exclusively the property of the Church of England; he was moved to tears at the tender references of the bishop to those who late in life made an open profession of their faith. At the old Mohawk Church at Brantford, the chiefs came forward after the service and addressed the bishop in their own language. At Tuscarora the wife of the missionary knelt side by side with Indian and negro candidates.

His first visitation of the clergy was held in St. James's Cathedral on September 9, 1841, sixty-nine clergy being present and twenty-five absent. In his charge, after relating the gradual growth of the Church in the province from the days when Dr. Stuart was the only clergyman within its borders, to that date when there were ninety-four with over three hundred places of worship, he pointed out that at least forty new missionaries were at once needed. "Your whole energies," he said, "must be employed, as far as the influence of precept and example can effect, to gather within the pale of the Church the population of your parish or district; to make the sons and daughters of the land the sons and daughters of the Church, members and children of the same religious family; and to carry the loving spirit of the Gospel into every cottage, hamlet and town within your missionary bounds, that the whole

province may be imbued with the spirit of Christ." He emphasized the importance of the clergy cultivating the gift of extempore preaching, urged faithful obedience to the rubrics, carefulness in the instruction of the young, the value of public catechizing, the zealous upholding of Sunday Schools, and even thus early the importance of diocesan synods.

Theological College at Cobourg.

The bishop, who had already done much in training candidates for holy orders, in 1841 appointed the Rev. A. N. Bethune, rector of Cobourg, to be professor of theology in the diocese. During the first term of the Theological Institution at Cobourg there were seven students and by the next October seventeen. From its opening in 1842 till its close in 1851 forty-five students trained at Cobourg were admitted to holy orders.

Founding of Diocesan Church Society.

For many years there had been district branches of the S.P.C.K. in the diocese, and as far back as 1829 a society for the conversion of the Indians and for extending the Church's ministrations to settlers in the remote districts by means of travelling missionaries. These efforts were united in 1842 to form the Church Society of the diocese, intended also to aid superannuated clergy, to provide for the widows and orphans of the clergy, and to give financial assistance to divinity students. Under the bishop's leadership district branches of the Church Society were established in most of the leading towns, a book depository was opened on King Street, and liberal support given the society throughout the diocese.

In 1846 the bishop was able to resign both the archdeaconry of York and the rectorship of St. James's, from which his salary had been derived, for the S.P.G. as trustee of the Church of England's share of the Clergy Reserve Fund had voted him a salary of £1,250.

Accordingly he appointed the Rev. A. N. Bethune, D.D., to the archdeaconry and recommended to the Governor-General, at that time the patron, the Rev. H. J. Grasett as rector of Toronto.

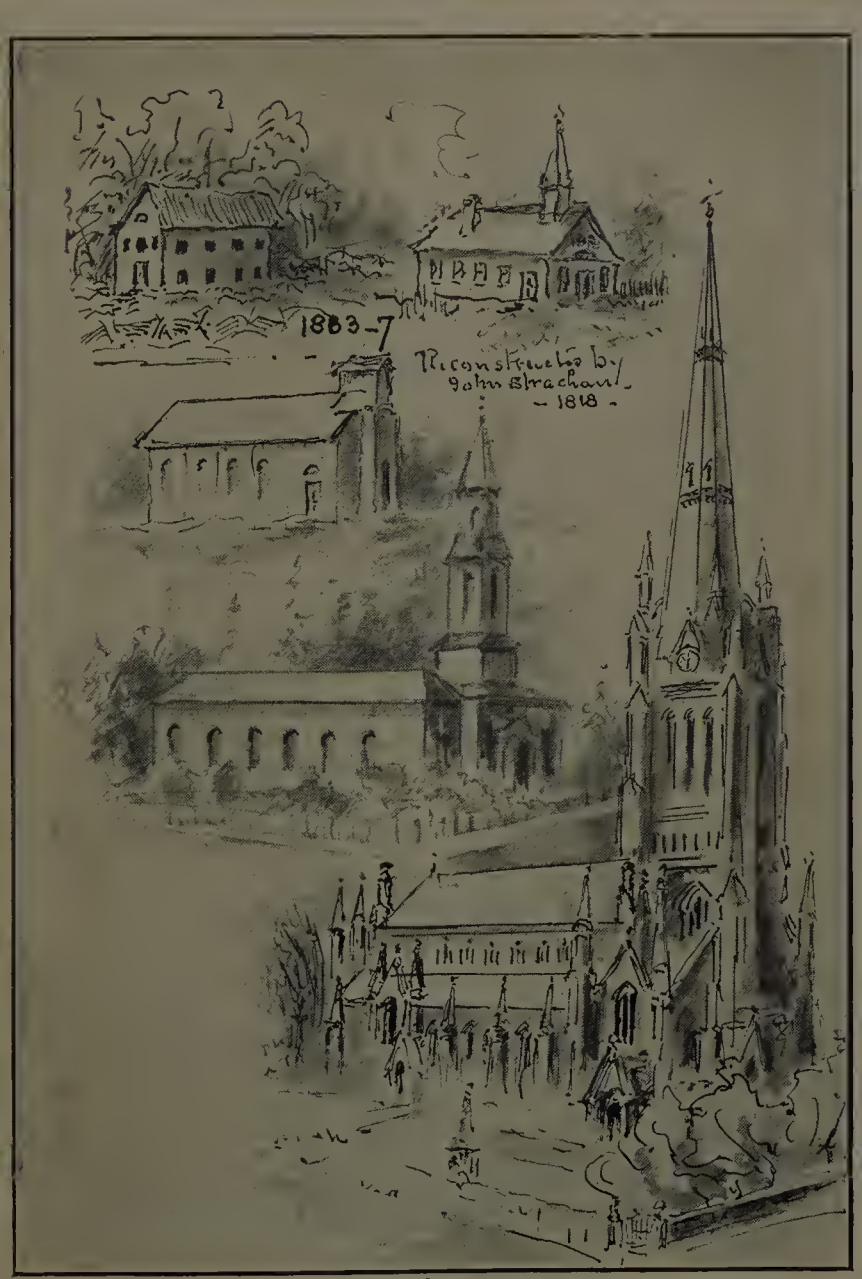
Holy Trinity, Toronto's first free church.

The pews at the cathedral had always been rented, but in 1847 the Church of the Holy Trinity was erected as the result of the gift of £5,000 from an anonymous donor made through the Bishop of Ripon on the undertaking that the seats "were to be free and unappropriated forever." The same generous donor sent the communion plate, altar linen and surplices, with £50 to be presented at the Holy Communion on the day of its consecration, £50 for gifts for the poor on the same day and £50 for the beautifying of the font.

Canada's first diocesan synod.

Perhaps the most far-reaching act of Bishop Strachan, one which ultimately extended to the whole Canadian Church, to the Anglican Church in the other Dominions, and ultimately to the Mother Church itself in the recent setting up of the National Assembly, was the holding in 1851 at the Church of the Holy Trinity of a diocesan synod, at which the bishop, the clergy and lay delegates were present, the first of its kind within the Empire.

The need of such a synod had long been one of Dr. Strachan's firmest convictions. The idea was obviously derived from the Church in the United States, to which as a communion unblessed but also unfettered with connection with the State the Church in Canada has looked for the model of so much of its present-day machinery. As far back as 1832 when Archdeacon of York he had drafted a constitution for a diocesan convocation, and of his plans he then wrote: "I am quite convinced that we shall never gain much ground in the Province, or obtain that influence on public opinion, or



THE EVOLUTION OF AN HISTORIC CANADIAN CHURCH.

St. James Cathedral, Toronto, and its four predecessors.

with the Government, or with the Bishop himself, that we ought to possess, till we have frequent convocations, composed of the clergy and members of their several congregations. To such assemblies, the Episcopal Church in the United States owes almost everything, and from the want of public meetings of the clergy and laity the Church of England is losing weight with the people, and influence with the Government."

At this first synod of the diocese of Toronto there were 124 clergymen and 127 laymen present.

Two more Ontario dioceses formed.

The Bishop's next great and statesmanlike move was for the division of the diocese. In 1850 he laid before the Archbishop of Canterbury plans for the formation of new dioceses east and west of Toronto, and suggested further the creation of a special missionary diocese for the Indian Country. It was decided that, as no funds were forthcoming from England, each of the proposed new dioceses must raise £10,000 as an endowment. It was felt that if the dioceses raised the endowment, they should enjoy the privilege of electing their own bishops, and in 1857 the synod of Toronto passed a canon providing for the election of bishops. In the meanwhile Bishop Strachan had placed in the hands of the Archbishop of Canterbury his resignation of the eastern and western portions of his diocese.

In July, 1857, Bishop Strachan called together the clergy and lay delegates of the diocese of Huron, by whom Dr. Cronyn, rector of St. Paul's, London, was elected as their first bishop, this being the first episcopal election in Canada. He was, however, consecrated in England. In 1861 Dr. Travers Lewis, then rector of Brockville, was elected at Kingston by the newly formed synod of Ontario and was consecrated at St. George's Cathedral, Kingston, by Dr. Fulford, Bishop of Montreal and Metropolitan of Canada, and the

Bishops of Quebec, Toronto, Huron and Michigan, this being the first consecration of an Anglican bishop in Canada. Both Bishops Cronyn and Lewis were granted letters patent from Queen Victoria.

In 1863 the bishop was called to mourn the loss of Sir John Beverley Robinson, Chief Justice, the most brilliant pupil of his old school at Cornwall, and in 1865 his own devoted wife passed to the life beyond.

In 1863 he pointed out his own advancing years and readily agreed to a canon providing for the election of a coadjutor bishop, and in 1866 his beloved pupil, Dr. Bethune, was elected to the office, and as the Secretary of State pointed out that a royal mandate was now unnecessary and would not be granted, the Metropolitan of Canada sent to Bishop Strachan, as senior bishop of the province, a commission to consecrate the bishop-elect, who as coadjutor was to use the title of Bishop of Niagara. The consecration took place on the Feast of the Conversion of St. Paul, at St. James's Cathedral, the Bishop of Toronto being assisted by the Bishops of Huron and Ontario and Bishops McCoskry and Coxe of the American Church. The aged Bishop of Toronto attended the synod of 1867, but delegated all his duties, including the opening address, to Bishop Bethune, and found himself compelled to decline the invitation to attend the great Pan-Anglican Conference of Bishops at Lambeth in September. On Sunday, October 19, he worshipped for the last time at his cathedral, and before leaving said good-bye to all the attendants of the church, specially asking that none should be overlooked, shaking hands with all, praying that God would bless them. On October 31 he received the Holy Communion, and early on the morning of All Saints' Day passed on to the Church Expectant.

What Bishop Strachan did for the endowment of the Church.

One of Bishop Strachan's longest battles in public life was waged on behalf of the temporalities of the Church, and raged around the vexed and perplexing problem of what are known as "The Clergy Reserves." He saw a desired vision of Canada divided into parishes, each so endowed that, as in the Motherland, the ministrations of the Church will be found in every part of it, quite irrespective of the ability of the local church to maintain its church, its services and its parson. He overlooked, perhaps, the fact that the rich endowments of the Mother Church did not proceed from any formal act of endowment by the State, but were the result of the liberality of pious Churchmen throughout the ages of the past.

When Canada passed from France to Great Britain its territory was at the disposal of the Crown. Respect was shown to public and private property, including that of the Roman Catholic Church. The bulk of the land, especially in Upper Canada (now Ontario), was unappropriated and uncultivated, and the Imperial Government was free to make any disposal or reservation of these lands which it saw fit. An Act of the British Parliament passed in the fourteenth year of the reign of George III. contained the clause: "It shall be lawful for His Majesty, his heirs and successors to make such provision for the encouragement of the Protestant Religion, and for the maintenance and support of a Protestant Clergy, as he or they shall from time to time think it necessary and expedient." When seventeen years later Upper Canada was formed into a separate province it was provided that one-seventh of all the lands of the province should be reserved for the support of a Protestant clergy. Thus the British Government definitely embarked on the policy of endowment of religion by the State. Later on the term "Protestant Clergy" was popularly applied in Canada to ministers of all Christian

communions other than of the Roman Catholic Church. There can be no doubt, however, that the British Government intended by its action to establish and endow the Church of England in Canada, as in no imperial statute had the term "clergy" been applied to any other than ministers of the Established Church. No other view was advanced in Canada until 1822, when the claim was made that as the Presbyterian Church was the Established Church of Scotland, the term "Protestant Clergy" should be considered as including the ministers of that communion, a claim zealously opposed by Anglicans. In 1825 Earl Bathurst, Secretary of State for the Colonies, announced that the Government could not depart from the legal and constitutional interpretation of the Act of 1791, and the Lieutenant-Governor of Upper Canada, with the advice of his Executive Council, was instructed to constitute such rectories as were needed and to appropriate for their support such portions of the Clergy Reserve lands as were required. When in England that year Dr. Strachan proposed that the Clergy Reserve lands should be sold, the money secured funded and applied to the support of the clergy. The idea commended itself to the British Government, but while it was being considered the Canada Land Company was formed and offered to purchase half of the Clergy Reserves at once. This Dr. Strachan, supported by the rest of the clergy, vigorously opposed on the ground that the price offered was far too low. Ultimately the Huron Tract was purchased by the Canada Land Company instead.

Agitation in Canada on the Clergy Reserves question went vigorously on, the earlier claim that the Presbyterian Church should share in the benefits being extended to all other Protestant denominations. In 1825 the Clergy Reserves and the University question formed the battle-grounds on which the provincial election was

fought. The danger of a "Dominant Church" was portrayed by the Reformers, who were returned with a sweeping majority, supporters of the "Family Compact," as the Conservative leaders were called, being widely defeated. A vote of the House of Assembly was passed that the Clergy Reserve lands ought to be withdrawn from the support of religion and appropriated to "purposes of ordinary education and general improvement." However, no further action had been taken by the Government till, in 1832, 400 acres were assigned by Sir John Colborne, Lieutenant-Governor, at the desire of Lord Goderich, to each of the then existing parishes, fifty-seven in number. The endowment of forty-four of these was completed, and from the sale of these glebes the older parishes of the province today derive such endowment as they possess. The establishment of these rectories afforded another popular election cry, but the legality of the act was established by the Courts. In 1839 a bill was passed by the provincial legislature for the reinvestment of the Clergy Reserves property in the Crown, but was not favourably received by the Imperial Government, who held that no settlement of the question permanently satisfactory to the colony could be made except in the colony itself. In 1840 it was proposed that the Clergy Reserves should be sold and the proceeds, including those of all past sales, vested in the Executive Government of the province, by which out of the revenue thus secured all stipends assigned heretofore to the clergy of the Churches of England and Scotland or to any other religious bodies or denominations of Christians in the province should be paid. From the balance, one-half was to be paid annually to the clergy of the Churches of England and Scotland, and the other half should be divided among the other religious bodies then recognized by the laws of the province. Bishop Strachan at once protested in a

pastoral issued to his diocese, and later vigorously opposed the Act in the Legislative Council. The Act was passed by the House of Assembly by a vote of 28 to 20, and in the Legislative Council by 13 to 5. In his speech at the prorogation of the Assembly the Governor said: "By the Bill which you have passed for the disposal of the Clergy Reserves, you have, so far as your constitutional powers admit, set at rest a question, which for years has convulsed society in this province."

But the end was not yet. The Imperial Parliament next year submitted a series of questions to the judges, who decided that the term "Protestant Clergy" was large enough to include the Church of Scotland in addition to the Church of England, that the power given to the Legislative Council of Assembly of the provinces could not be extended to affect land already allotted and appropriated under former grants, and that the Council and Assembly of Upper Canada had exceeded their authority in passing the recent Act, and that sales made under it were void.

In April, 1840, the Imperial Parliament passed an Act providing for the sale of the Clergy Reserves in Canada and for the distribution of the proceeds. The money invested in England from the sale of one-fourth of the Reserves authorized by Act of Parliament in 1827 was to be divided between the Churches of England and Scotland, two-thirds to the former, one-third to the latter, and the 1,800,000 acres unappropriated were to be sold, one-half to be given to the Churches of England and Scotland in the above-named proportions, the other half to be applied by the Governor and Executive Council for the purpose of public worship and religious instruction in Canada.

But even yet the end was not reached. In 1851 the cry was revived with great vigour for the entire alienation to secular purposes of the Clergy Reserves, and the

Imperial Government was urged to pass an Act permitting the provincial legislature to deal immediately with the property. The Coalition Government of Lord Aberdeen in 1852 felt it their duty to yield to the demand. The measure was vigorously denounced at S.P.G. meetings throughout England, and petitions widely circulated, but the measure was passed by both Houses, in spite of vigorous opposition and the circulation specially among the peers of a letter from the Bishop of Toronto to the Duke of Newcastle. In 1854 the bill for the secularization of the Clergy Reserves was carried in both Houses of the Legislature. The Act, as specially provided by the Imperial Act, guaranteed that the stipends of all clergy and pensions of all clergymen's widows, hitherto charged upon the reserve fund, should be continued for life. The expedient of a commutation of life interest for a bulk sum was agreed upon, and instead of the clergy receiving regular Government grants, £188,342 sterling was paid over to the Church Society of the diocese to be held in trust.

Thus ended Bishop Strachan's last of many fights for the Clergy Reserves, and a question which had disturbed the province for fifty years was finally closed.

The Council for Colonial Bishoprics.

The year 1841 witnessed the beginning of a most important movement in the Anglican Church for the extension of its Overseas Episcopate. What was to be known as the Council for Colonial Bishops originated from a letter of Bishop Blomfield of London to the Archbishop of Canterbury on the necessity of providing for an increase in the Colonial Episcopate. The S.P.G. and the S.P.C.K. gave £7,500 and £10,000 respectively to the fund, the Archbishops and Bishops of England and Ireland were approached to form committees to be

called the "Council for Colonial Bishoprics," to whom at various times earnest laymen (including W. E. Gladstone) and clergy were added. From its establishment till 1900 the Council received a total of nearly a million pounds, and was instrumental (often with grants in aid from the S.P.G. and the S.P.C.K. and local gifts) in providing for sixty-seven new bishoprics. The Church in the old loyalist province of New Brunswick was the first in Canada to owe its bishopric to the Colonial Bishoprics Fund.

Fredericton, Canada's fourth oldest diocese.

In 1825 New Brunswick had been set apart as an archdeaconry of the diocese of Nova Scotia under the Rev. George Best, who was also the first president of King's College, Fredericton (originally a Church University, now the provincial University of New Brunswick). In 1829 he was succeeded by Archdeacon Coster, who with his brother the Rev. Frederick Coster secured the foundation of a Church Society, described by Ernest Hawkins in the "Annals of the Colonial Church" as "the first systematic attempt made in a British colony for the more full and efficient support of its own Church. A main design of it was to unite the laity in hearty co-operation with the clergy under the superintendence of the Bishop."

New Brunswick had long felt the want and urged, supported by the Bishop of Nova Scotia, the vital need of a resident bishop. In the province the Governor, Sir William Colebrooke, gave the scheme his hearty support, and the Hon. Ward Chapman, Chief Justice, the Hon. George Frederick Street, Solicitor-General, and other leading laymen exerted themselves to raise an endowment fund in New Brunswick, and in 1843 the Council for Colonial Bishoprics appropriated £20,000 ("a large portion of the fund at our disposal") for the purpose. On May 4, 1845, under

latters patent from the Crown the Rev. John Medley was consecrated in the Chapel at Lambeth Palace as the first Bishop of Fredericton, called after the see city and capital of New Brunswick and beautifully situated on the St. John River.

Fredericton's first bishop.

Bishop Medley, an only son, was brought up by his widowed mother, who, like Hannah, had devoted him to the ministry from his birth. She is described as " a woman of great decision of character, high principles, benevolent, devout and a firm disciplinarian. His daily lessons were from the Holy Scriptures, and when only four years old he began to learn the psalms, for which in later life he never needed a book when the daily psalms were read. His mother's diary shows how constantly his preparation for the ministry was kept before his mind and her own. He began Latin at six, Greek at ten, Hebrew at twelve, was confirmed at fourteen and began work as a Sunday School teacher, and at nineteen went to Wadham College, Oxford, where he graduated with honours in 1826. At the time of his appointment to the Episcopate he was vicar of St. Thomas, Exeter, and a prebendary of Exeter Cathedral. In full sympathy with the Oxford Movement, a lover of good architecture and of good church music, a devoted bishop, he made some marked contributions to the life of the Church in New Brunswick.

Fredericton Cathedral his great memorial.

His great memorial is the lovely little cathedral, beautifully situated on the banks of the stately St. John River, and built entirely as the result of his leadership and mainly through his own efforts. Before leaving Exeter he had already decided upon its erection, and his farewell gift was a cheque for £1,500 for this purpose. When the bishop arrived at Fredericton, fresh from the glories of Exeter Cathedral and from intercourse with

John Keble, the author of "The Christian Year," and other leaders of the Oxford Movement, he found his pro-cathedral, the parish church of Fredericton, with galleries and square pews, no chancel, and the Holy Table in a narrow space between the reading-desk and the pulpit. In spite of the efforts of Archdeacon Coster the Holy Communion was as a rule celebrated only quarterly, and in many quarters such now universal practices as more frequent celebrations, the offertory, the disuse of the black gown in preaching, even the chanting of the canticles, were regarded as innovations. The opposition which he met on the ground of his Church views and practices, added to "the care of all the churches," was patiently borne, and all learnt to love him, even if they did not see eye to eye with him.

He lost no time in preparation for the erection of the cathedral. The Monday following his installation at the pro-cathedral he laid before a meeting of the inhabitants his plans for a cathedral and received from them a promise of $4,500 in five years. Colonel Shore offered two and a half acres of land, and a lady the building stone.

On October 15, 1845, the cornerstone was laid by the Lieutenant-Governor. No cathedral had yet been erected in the United States, and only one, St. Paul's, London, in England since the Reformation. Only the bishop's unequalled zeal and determination could have carried such a project to its conclusion, and the building movement never became a popular one in the diocese, which today regards its cathedral as one of its glories. The lion's share of the money was collected by the bishop, largely in England, some in the United States.

It was not till August 31, 1853, that it was completed and consecrated, the bishop personally

assuming responsibility for the balance of the debt. Recording its consecration in the Annals of the Diocese, the bishop added the words, "All praise be to God who has enabled me, amidst my difficulties and much opposition, to finish it. May the Lord pardon all that is amiss and make it His holy dwelling place forevermore. Amen."

The different architecture of the cathedrals at Quebec and Fredericton is most significant of changing times and customs. Quebec is one of the best examples of the Georgian type; Fredericton of the Gothic revival which followed so closely upon the Oxford Movement.

Bishop Medley was an enthusiast on church architecture, and the influence of the cathedral and of its founder made itself felt from one end of the diocese to the other, few Canadian dioceses even today possessing better country churches. For forty-five years the bishop was the musical conductor as well as the head and director of his cathedral choir and did much to improve the church music throughout the diocese.

Free seats have been the rule from the beginning at Fredericton Cathedral, an example adopted almost universally throughout the diocese.

Nor did the building of the cathedral mean the lessening of effort in other needed directions. The bishop said: "I, for one, feelingly appeal to the laity of this country, and plainly ask them whether the foundation of a cathedral is not accompanied by a similar movement on the part of the Church, to extend and improve her missions, and to diffuse the glad tidings of the gospel to the remotest corners of the Province and whether there be not an anxiety on the part of the founders of the Cathedral to promote the welfare of the poorest

church, and of the most uneducated and needy settlers."

The far western dioceses.

In 1849 the see of Rupert's Land was formed for Western Canada, and by letters patent from Queen Victoria the Rev. David Anderson was consecrated its first bishop at Canterbury Cathedral by Archbishop Sumner and five other bishops.

Rupert's Land has become the mother of ten dioceses—Moosonee (1872, Bishop Horden), Athabasca (1874, Bishop Bompas), Saskatchewan (1874, Bishop McLean), Mackenzie River (1884, Bishop Bompas), Qu'Appelle (1889, Bishop Anson), Calgary (1888, Bishop Pinkham), Selkirk (now Yukon, 1891, Bishop Bompas), Keewatin (1902, Bishop Lofthouse), Edmonton (1914, Bishop Gray), Brandon (1924, Bishop Thomas).

The last bishop nominated by the Crown in Eastern Canada.

In 1850 the fifth diocese in Eastern Canada, that of Montreal, was established, and Her Majesty Queen Victoria, in the exercise of her prerogative, was pleased to nominate and appoint the Rev. Francis Fulford to the newly created see. All future bishops of the Anglican Church in Eastern Canada have been elected by the diocesan synods, though the first bishops of the dioceses of Ontario and Huron were after election appointed by letters patent from the Queen.

Montreal's first bishop.

Bishop Fulford came of an old English family and at the time of his appointment to the newly created diocese of Montreal was minister of Curzon Chapel in aristocratic Mayfair. On September 15, 1850, he was enthroned in Christ Church, Montreal, which thenceforth became the cathedral of the diocese. Within a month of his arrival he took steps for the organization of the Church

Society of the diocese of Montreal. Bishop Fulford was at once wise enough to recognize that, despite the plans of the British Government of earlier days and the acts of provincial legislatures in recognizing the Anglican Church in Canada as "the Church of England as by Law Established," by this time the position of the Church in Canada had become widely different from that of the Mother Church in England. In his first charge at his primary visitation he said: "While spiritually we are identified with the Church in the mother country—emanating from her, using the same liturgy, subscribing the same articles, blessed with the same apostolic ministry—visibly forming part of the same ecclesiastical body, and claiming as our own all her mighty champions, confessors and martyrs; yet, in a political sense and as regards temporalities, and everything that is understood by a legal establishment, or as conferring special privileges above all other religious communities, we are in a dissimilar position. . . . Politically considered, we exist but as one of many religious bodies."

On July 21, 1857, it was his privilege to lay the cornerstone of the new Christ Church Cathedral, the older building having been destroyed by fire.

The first bishop in British Columbia.

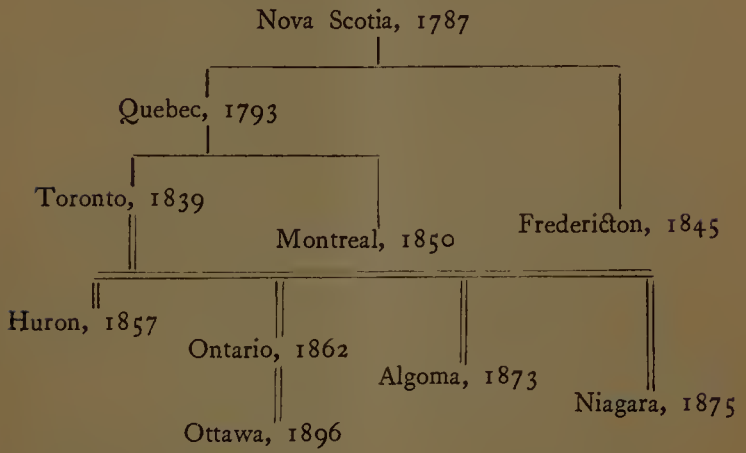
The diocese of British Columbia was established in 1859, and the Rev. George Hills, then honorary canon of Norwich Cathedral, was appointed by letters patent from Queen Victoria and consecrated at Westminster Abbey by Archbishop Sumner, the Bishops of London, Norwich and Oxford, and Bishop Field of Newfoundland. British Columbia now has four other dioceses: Caledonia (1879, Bishop Ridley), New Westminster (1879, Bishop Sillitoe), Kootenay (1915, Bishop Doull), Cariboo (1925, Bishop Adams).

Toronto's daughter dioceses.

The historic see of Toronto, the first to be founded in Upper Canada (now the province of Ontario), has become the mother of five daughter dioceses: Huron (1857, Bishop Cronyn), Ontario (1861, Bishop Lewis), Algoma (1873, Bishop Fauquier), Niagara (1875, Bishop Fuller), Ottawa (1896, Bishop Hamilton).

DIVISION OF DIOCESES

PROVINCES OF CANADA AND ONTARIO



NOTES.

1. The dioceses under the double lines, with the diocese of Toronto, form the Ecclesiastical Province of Ontario.

2. For the succession of bishops in each diocese with their dates see below.

THE SUCCESSION OF BISHOPS IN THE ECCLESIASTICAL PROVINCE OF CANADA

NOVA SCOTIA (1787):
- Charles Inglis, 1787.
- R. Stanser, 1816.
- John Inglis, 1825.
- H. Binney, 1851.
- F. Courtney, 1888.
- C. L. Worrell, 1904.
- (Coadjutor) J. Hackenley, 1925.

QUEBEC (1793):
- Jacob Mountain, 1793.
- C. J. Stewart, 1826.
- (Assistant) George J. Mountain, 1836.
- George J. Mountain, 1850.
- J. W. Williams, 1863.
- A. H. Dunn, 1892.
- L. W. Williams, 1915.

Fredericton (1845):
J. Medley, 1845.
(Coadjutor) H. T. Kingdon, 1881.
H. T. Kingdon, 1892.
(Coadjutor) J. A. Richardson, 1906.
J. A. Richardson, 1907.

Montreal (1850):
F. Fulford, 1850.
A. Oxenden, 1869.
W. B. Bond, 1879.
(Coadjutor) J. Carmichael, 1902.
J. Carmichael, 1906.
J. C. Farthing, 1909.

THE SUCCESSION OF BISHOPS IN THE ECCLESIASTICAL PROVINCE OF ONTARIO

Toronto (1839):
J. Strachan, 1839.
(Coadjutor) A. N. Bethune, 1867.
A. N. Bethune, 1867.
A. Sweatman, 1879.
(Assistant) W. D. Reeve, 1907.
J. F. Sweeny, 1909.

Algoma (1873):
F. D. Fauquier, 1873.
E. Sullivan, 1882.
G. Thorneloe, 1897.
(Coadjutor) R. R. Smith, 1926.
R. R. Smith, 1927.

Huron (1857):
B. Cronyn, 1857.
(Coadjutor) I. Hellmuth, 1871.
I. Hellmuth, 1871.
M. S. Baldwin, 1883.
D. Williams, 1905.

Niagara (1875):
T. B. Fuller, 1875.
C. Hamilton, 1885.
J. P. Du Moulin, 1896.
W. R. Clark, 1911.
D. T. Owen, 1925.

Ontario (1861):
J. T. Lewis, 1862.
(Coadjutor) W. L. Mills, 1901.
W. L. Mills, 1901.
(Coadjutor) E. J. Bidwell, 1913.
E. J. Bidwell, 1917.
C. A. Seager, 1926.

Ottawa (1896):
C. Hamilton, 1896.
J. C. Roper, 1915.

CHAPTER IV

EARLY DAYS AND DEVELOPMENT IN WESTERN CANADA

Where'er Endeavour bares her arm
And grapples with the Things To Be,
At desk or counter, forge or farm,
On veldt or prairie, land or sea,
And men press onward, undismayed
The Empire Builder plies his trade.

The romance of Western Canada.

THE settlement and the development alike of the Prairie Provinces and of British Columbia have been full of romantic interest. Their history is even yet in the making, and those who have eyes to see will recognize the romance of the pioneers in much of the history that is still being written. French explorers, the Hudson's Bay Company, the Red River Colony, the days of the advance into the wilderness of pioneers in their prairie schooners, the great epic of the extension of the Canadian Pacific Railway from ocean to ocean, the building of another transcontinental line—all have played their part.

The development of the Anglican Church alike on the prairies and in British Columbia has shared in the romantic interest which must ever attend the carrying of the banner of the Cross into the regions beyond. Two great British organizations, one for trade, the other for evangelization, the Hudson's Bay Company and the Church Missionary Society, played a conspicuous part in the founding of the Anglican Church in Western Canada.

The Company of Adventurers trading into Hudson Bay.

In 1670 King Charles II. granted one of the most comprehensive charters ever given to "The Governor and Company of Adventurers of England trading into Hudson Bay," named after the great explorer whose heroic and tragic venture in Canada was related in Chapter I. of this book.

The charter thus describes the vast monopoly which it gave: "Whereas these have at their own great cost and charges undertaken an expedition to Hudson Bay for the discovery of a new passage to the South Sea and for trade, and have humbly besought the King to grant to them and their successors the whole trade and commerce of all those seas, straits, bays, rivers, creeks, and sounds in whatever latitude that lie within the entrance of the straits, together with all the leading countries and territories upon the coasts and confines of the seas, straits, bays, lakes, rivers, creeks, and sounds not now actually possessed by any other Christian state, be it known by these presents that the King has given, granted, ratified and confirmed the said grants."

The first Governor of the Company was Prince Rupert, from whom the oldest western diocese and an ecclesiastical province derived their name; the second, James, Duke of York, afterwards James II.; the third, Lord Churchill, afterwards the Duke of Marlborough.

The Company's rule was absolute, but its autocracy was a benevolent one. For two centuries it maintained peace with the Indians, while further south the white man's advance was attended by war and slaughter. It looked after its injured servants and pensioned its disabled retainers. In early days its trading was conducted with pomp and ceremony. In full regimentals, with velvet capes and clashing swords, while buglers

and drummers rattled a tattoo, the white man advanced to meet the Indian chief and after smoking with him the pipe of peace exchanged firearms, fish-hooks, kettles and beads for priceless furs. At the posts marriages contracted with Indian women were entered on the books of the Company, and, if left behind on the husband's retirement to England, the wives received a pension from the wages due to the retired husband.

Nor was the Company forgetful of religion. Every factor at every post was required, like a ship's captain, to read to the assembled servants of the Company every Sunday the Church service, and it was under the Company's auspices as well as those of the Church Missionary Society that John West, the first Anglican clergyman, came to the Canadian West.

The Church Missionary Society.

While the S.P.G., the nursing mother of the infant Church in Eastern Canada, has also done splendid work in the West, especially for the British settlers, the great Society indelibly connected with the story of the Church in Western Canada was the Church Missionary Society, whose primary objective was the evangelization of the heathen Indians and Eskimos, but whose missionaries did so much also for the white settlers amongst whom their lot was cast.

The Church Missionary Society owed its inception to the great Evangelical Revival of the eighteenth century, which did so much to rescue England from practical paganism and the National Church from indifference and self-satisfaction. Fired with burning zeal for the evangelization of the heathen, sixteen clergymen and nine laymen met on April 12, 1799, in a room at the Castle and Falcon in Aldersgate Street, with the Rev. John Venn in the chair, and established a Society which later assumed its present world-

honoured title, the Church Missionary Society. Thomas Scott, the great commentator, became secretary, and Henry Thornton, munificent supporter of all good causes, treasurer. William Wilberforce, the brilliant member of parliament, whose name will ever be connected with the abolition of slavery, was nominated as president, but as he felt he could not accept, the Society started without one.

What the C.M.S. did for Canada.

From the coming of John West to the Red River Colony till 1920 when the C.M.S. withdrew officially from Canada, transferring its work to the Missionary Society of the Canadian Church, it supplied 172 missionaries and 48 women workers, including wives of missionaries. Its financial contributions to work in Canada had then reached £834,113 (over four million dollars), which included all money spent for the support of its missionaries, local workers, and for buildings but not the cost of passage, outfits or the training of missionaries. To this it added a parting gift of £25,000 to our own M.S.C.C., presented in Canada by the Society's Honorary Secretary, the Rev. C. C. B. Bardsley, now Bishop of Leicester.

Eight western dioceses trace their origin to the Society's work. Our present work for the aborigines, Indians and Eskimos, owes its origin and most of its maintenance for many years to the C.M.S. Perhaps its greatest contribution to the Anglican Church in Canada has been its excellent standard during a hundred years of generosity and self-sacrifice, both in gifts of money and in the unexcelled expending of heroic lives. The Canadian Church today owes much of whatever, by the grace of God, it possesses of zeal for the evangelization of the world, and of a real vision of the world's need of Christ, to the C.M.S.

Our first missionary in Western Canada.

In 1820 in response to urgent representations made by John Pritchard (a grandfather of our present Primate) John West, curate of White Roding, Essex, was sent to Rupert's Land as chaplain of the Hudson's Bay Company. Before leaving he laid before the Committee of the C.M.S. proposals for the establishment of schools for Indian children at the Red River Settlement, and the Committee placed at his disposal £100 in order that he might give the work a fair trial.

John West's journal.

Fortunately John West kept a journal of his journey to and residence in the Red River Colony, the substance of which was published in 1824, illustrated with three quaintly interesting engravings, showing the church and mission school at the Red River Colony, a visit to an encampment of Indians and an Indian scalping.

On May 27, 1820, he embarked at Gravesend on the Hudson's Bay Company's ship the *Eddystone*, accompanied by the ship *Prince of Wales* and the brig *Luna*, for Hudson Bay. The ships reached Davis Strait on July 19. In approaching Hudson Strait he saw his first iceberg, and later on his first Eskimos, who surrounded the *Eddystone* and avidly bartered blubber, whalebone and seahorse teeth for axes, saws, knives and tin kettles, while the women offered toys from the bones and teeth of animals, and models of canoes for needles, knives and beads. After parting with the *Prince of Wales*, which was bound for James Bay, the *Eddystone* proceeded to York Factory, which, after considerable battling with the ice, was reached on August 14.

His first service at York Factory.

At York Factory he was hospitably received by the Governor, and on Sunday he held his first service, which was attended by the Company's servants. Seeing a number of half-breed children running about, and being told

that there were many such at all the Company's forts, he drew up a plan which was submitted to the Committee of the Hudson's Bay Company for collecting a number of them to be maintained, clothed and educated upon a regularly organized system.

Beginning of Indian work in the West.

During his stay at York Factory he visited a number of Indian families, "Swampy Crees," and afterwards arranged with one of them, Withawucapo, to take his eldest boy with him to the Red River Colony to maintain and educate, thus beginning the Church's Indian school work in the West. At Norway House, another of the Company's posts, to which he proceeded from York Factory, he obtained another boy for education, the fatherless child of an Indian and a half-breed woman. Both boys were soon taught to pray morning and evening: "Great Father, bless me, through Jesus Christ."

Proceeding from Norway House by open boat for Red River, the boat was nearly wrecked. One evening while resting by a fire at the door of his tent an Indian joined him, who said he knew a little English and "a little of Jesus Christ" and hoped that West would teach him when he came to the Red River, thus marking the beginning of permanent work among the adult Indians.

On October 13 at Netley Creek he met Pigewis, chief of the Saulteaux tribe, who showed him a testimonial to his character and helpfulness to the settlers, given him by the Earl of Selkirk, founder of the colony, and expressed the hope that "some of the stumps and brushwood were cleared away for my feet, in coming to see his country."

Beginning of work at the Red River Colony.

On October 14 his party reached the Red River Settlement, which consisted of a number of huts widely scattered along the margin of the river. The people included

French Canadians, Germans of the Meuron regiment, discharged at the cessation of the American war, Lord Selkirk's Scotch settlers and retired servants of the Hudson's Bay Company.

An unfurnished building was used as a church by the Roman Catholics, but for West's work there was neither church, house nor school. Accordingly he took up his residence at Fort Douglas, where his first services were held in a room and were well attended by the settlers. Soon after he had a log-house repaired about three miles below the fort, and there the schoolmaster took up his abode and began teaching, some twenty of the children. On December 6 he removed to the farm belonging to the Earl of Selkirk, about three miles from Fort Douglas. He held regular Sunday services and baptized many children and some adult half-breeds. He relates further that "having frequently enforced the moral and social obligation of marriage upon those who were living with, and had families by, Indian or half-caste women, I had the happiness to perform the ceremony for several of the most respectable of the settlers, under the conviction that the institution of marriage and the security of property were the fundamental basis of society."

Missionary journeys of John West.

His work, however, was to extend to the other posts of the Hudson's Bay Company, and on January 15, 1821, he set out in a cariole drawn by three dogs, accompanied by a sledge with two dogs, to carry the luggage and provisions, and two men as drivers, for Brandon House and Qu'Appelle on the Assiniboine River. During the trip he bivouacked on the snow at night, camped at Portage la Prairie, experienced the annoyance of having his nose frozen, frequently saw wolves following his track and passed a herd of buffalo. At Brandon House the servants were assembled for service on

Sunday morning, and at the evening service he married the officer of the fort and baptized his two children. Before leaving he married two of the Company's servants, baptized a number of children and distributed Bibles, Testaments and religious tracts. At Qu'Appelle he also married several of the Company's servants to their Indian partners and baptized their children, carefully explaining the nature and obligation of marriage and baptism. Returning from Qu'Appelle he spent the night at the encampment of Indians, some of whom were engaged as hunters for the Company, and smoked with them the pipe of peace.

On March 12 he set off again from Red River Colony to attend a general meeting of the principal settlers at Pembina, a distance of eighty miles.

Under date of May 10 he wrote, "The Red River appears to me a most desirable spot for a Missionary establishment, and the formation of schools, from whence Christianity may arise, and be propagated among the numerous tribes of the north," and spoke of making arrangements to erect a substantial building, sixty by twenty feet.

One June 20 the canoes arrived from Montreal by way of Lake Superior, and brought him the first news of his wife and children in England.

In August he again visited Norway House and York Factory, at both of which marriages and baptisms took place.

Auxiliary of Bible Society established in Rupert's Land.

Assisted by a Director of the Hudson's Bay Company, he had the pleasure of establishing an auxiliary to the British and Foreign Bible Society for Prince Rupert's Land and the Red River Settlement, and over £120 was at once subscribed. Later on he reports that with the help of the Bible Society he had circulated copies of the Scriptures among the Red River settlers in English,

Gaelic, German, Danish, Italian and French, thus early had Winnipeg a cosmopolitan population.

In the meanwhile the Indian boys he had collected were prospering in their studies; they were also taught to hunt, and the elements of farming. When the mail came again by canoe from Montreal in June, 1822, he was rejoiced to learn that liberal provision had been made by the Church Missionary Society for a missionary establishment at the Red River for the maintenance and education of Indian children.

The call of the North. In July at York Factory his attention was directed to the need of work among the Eskimos. There he met Captain Franklin, who had recently returned from an arduous journey to the mouth of the Coppermine River, and an Eskimo who accompanied the expedition as one of the guides affirmed that the Eskimos "want white man to come and teach them and would make good snow house for him in winter and bring plenty of musk oxen and deer for him to eat." He accordingly resolved to visit Churchill the following July.

Progress at Red River Mission. Among those who came to York Factory to go to the Red River Colony in 1822 was the intended wife of the schoolmaster. At York Factory West obtained an Indian boy and girl to accompany her. The Chief Pigewis was interested in meeting this lady and in learning of plans to teach Indian girls as well as boys.

The following year he wrote thus wisely of extending missionary work among the Indians: "In the attempt to spread the knowledge of Christianity among the Indians, it appears that the least expensive mode of proceeding and of ensuring the most extensive success for the missionary, is to visit those parts where they are stationary and living in villages during the greater part of the year. He should direct his way

and persevering attention towards the Rocky Mountains and the Columbia. The Chinook Indians are six months in villages in the neighbourhood of the Company's post, Fort George. The Russians it appears are affording religious instruction in the establishment of schools for the education of half-caste children, and the natives, in their Factories on the North-West coast of North America."

In 1823 he was able to report that he was adding two small houses to the Church Mission School, as separate sleeping apartments for the Indian children. At the same time he was able to write: "Our Sunday School is generally attended by nearly fifty scholars, including adults, independent of the Indian children; and the congregation consists upon an average of from one hundred to one hundred and thirty persons. It is a most gratifying sight to see the colonists, in groups, directing their way on the Sabbath morning towards the Mission House, at the ringing of the bell, which is now elevated in a spire attached to the building. And it is no small satisfaction to have accomplished the wish so feelingly expressed by a deceased officer of the Company: 'I must confess that I am anxious to see the first little Christian Church and steeple of wood, slowly rising among the wilds, to hear the sound of the first Sabbath bell that has tolled here since the creation.'"

On June 10 he addressed a crowded congregation in a farewell sermon, and ministered the Holy Communion to those who joined with him in earnest prayer that the missionary coming to officiate in his absence might indeed be blessed.

First missionary work among the Eskimos.

Leaving Red River for York Factory he made arrangements to visit the Eskimos at Churchill, the Company's most northerly post on Hudson Bay, and on Captain Franklin's advice

walked the distance of 180 miles, accompanied by one of the Company's scouts, an Indian hunter and two other Indians who had come from Churchill. They left York Factory on July 11, and after many adversities and hardships, suffering greatly from mosquitoes and muskegs, reached Fort Churchill on the 21st, the Eskimo Augustus, who accompanied Captain Franklin to the shores of the Polar Sea, coming out to meet him and expressing delight at his coming to see his tribe, who were expected to arrive at the Factory every day.

On Sunday, July 25, he held his first service at Fort Churchill. Soon he was able to visit for the first time an Eskimo family, to whom he told, with Augustus as his interpreter, of his desire to teach the Eskimo children to read the white man's book which told of the Great Spirit and to tell them how to live and die happily.

At last on August 2 the long expected Eskimo band was seen coming in their canoes. The first day was spent in bartering their skins, but the next, as he relates, " They gathered round me, and with Augustus as interpreter, I was enabled to make the object of my visit to them well understood. I told them that I came very far across the great lake, because I loved the Eskimos, that there were very many in my country who loved them also and would be pleased to hear that I had seen them. I spoke true. I did not come to their country thinking it was better than mine, nor to make house and trade with them, but to enquire, and they must speak true, if they would like white man to make house and live amongst them, to teach their children white man's knowledge and of the Great and Good Spirit who made the world." Thus began the first missionary sermon preached to the Eskimos of Canada. Ever since the Eskimo Missions have

been one of the greatest glories of the Church of England in Canada.

West returns to England.

On August 10 he was again at York Factory, where he met the Rev. David Jones, just arrived by the ship to be his fellow-labourer at Red River. On September 10 he embarked on the ship *Prince of Wales* for England, reaching the Thames on October 24.

He concludes his diary, which tells of the beginnings of Indian and Eskimo work in Western Canada as well as of the first Church of England service, the first baptism, the first Sunday School and the first Anglican church in Western Canada, with the words:

"In sending this volume to the press, I feel I am discharging a duty which I owe to the natives of the rocks and of the wilderness, whom I have seen in the darkness and misery of heathenism; and I ardently desire that the Mission already entered upon, may become the means of widely extending the knowledge of Christianity among them. I have no higher work in life than to spend and be spent in the service of Christ, for the salvation of the North American Indians. Not my will, however, but His be done, who alone can direct and control all Missions successfully, to the fulfilment of His prophecy, when 'the wilderness shall become a fruitful field' and 'the desert shall rejoice and blossom as the rose.'"

West did not, however, return to the Red River, but was sent by the New England Company on a tour of inspection of the Indian settlements in Eastern Canada. From this mission he returned and was appointed to the parish of Farnham, where he died in 1845.

The apostle of the Red River.

The Rev. William Cochran came to the Red River Settlement when its fertility was becoming known, and discharged Hudson Bay servants from the Saskatchewan country, from Albany

and James Bay, were coming in large numbers to the district already opened up by the Lord Selkirk colonists. On his arrival he ministered at the little wooden church built by John West, in what is now St. John's parish and the site of St. John's Cathedral. In 1831 he moved to the Great Rapids, now St. Andrew's, and erected a building used both as church and school, replaced in 1845 by the first stone church built in the West. For it the inhabitants cheerfully gave stone, lime, shingles, boards, timber and voluntary labour. The nails, paint and glass were brought from England by way of Hudson Bay, and thence by York boats, being carried on men's backs over many portages. The record states: "This House of God was built entirely at the expense of the parishioners, with the exception of fifty dollars donated by an officer of the Hudson's Bay Company, and £70 collected by Thomas Cochran's (son of the rector) friends when attending College in England. It was opened without a penny of debt." Its consecration in December, 1849, was the first episcopal act of the first Bishop of Rupert's Land.

Not content with his labours among the settlers, he set about Christianizing the Saulteaux Indians, whose Chief Pigewis proved willing to accept the faith of Christ, and succeeded in teaching them to till the ground, to build houses, to erect a windmill, to build first a wooden church and schoolhouse, and then a substantial stone church. When the Wolseley Expedition came up the Red River in 1870 they found the stone church in charge of a full-blooded Indian, the Rev. Henry Cochran, called after the great missionary. In 1857 Mr. Cochran moved to Portage la Prairie, whither he was soon followed by a number of his old parishioners, and where on the banks of the Assiniboine he built a parsonage, St. Mary's Church and a schoolhouse.

He and his followers became the pioneer farmers of the fertile Portage Plains. He also built churches and schools at High Bluff and Poplar Point.

By the first Bishop of Rupert's Land he was made Archdeacon of Assiniboia. He was a vigorous preacher and fearless in the denunciation of evildoers. He was strong and muscular, and on occasion meted out a good thrashing to delinquent parishioners. He was a master builder, a master organizer and a first class farm instructor. He was a member of the first Council of Assiniboia and a chaplain of the Hudson's Bay Company. He was buried after fifty years of labour in the West, at his own request, before the entrance of St. Andrew's Church, the chief scene of his great labours.

The first bishop to visit the Church in the West.

In 1844 Bishop George Mountain, then styled Bishop of Montreal, and Coadjutor to Bishop Stewart of Quebec, paid at the request of the C.M.S. his historic visit to Rupert's Land. His journal gives a graphic description of his journey of over 3,600 miles from Lachine, up the Ottawa, over into Lake Nipissing, down the French River into Georgian Bay, by the Sault and across Lake Superior to Fort William, then by the Kanenistiquoia, the Rainy and Wood Lakes, Winnipeg River and Lake, to the Red River and the Red River Settlement. It was made in a new birch-bark canoe, thirty-six feet long, with fourteen paddlers, manned by eight French Canadians and six Iroquois Indians. The bishop was accompanied by his chaplain, the Rev. P. J. Maning, and a servant.

Speaking of groups of heathen Indians met on the way, the bishop wrote: "They are physically a fine race of men, and they are perfectly susceptible of moral and intellectual and spiritual culture; but their actual condition presents a most degrading picture of humanity."

He reached the Church and Mission House of the Indian Settlement on the Red River at nine o'clock on a Sunday morning and thus described his delight at what he saw: "After travelling for upward of a month through an inhospitable wilderness, and casually encountering, at intervals, such specimens of the heathen savage as I have described, we came at once, and without any intermediate graduation in the aspect of things, upon the establishment formed upon the low margin of the river, for the same race of people in their Christian state; and there, on the morning of the Lord's own blessed day, we saw them gathering already around the pastor, who was before his door; their children collecting in the same manner, with their books in their hands, all decently clothed from head to foot, a repose and a steadiness in their deportment; at least the seeming indication of a high and controlling influence upon their characters and their hearts. Around were their humble dwellings, with the commencement of farms, and cattle grazing in the meadow; the neat modest Parsonage or Mission House with its garden attached to it, and the simple but decent Church, with the School-house as its appendage, forming the leading object in the picture, and carrying upon the face of it, the promise of blessing. We were amply rewarded for all the toils and exposure of the night." At his first service 250 Indians were present, and he found a Sunday School with 153 pupils enrolled.

Acting for his father the Chief Pigewis, Henry Prince presented an address from the Christian Indians to the bishop, addressed as "Our Chief Praying Father from Montreal," in the course of which he said: "We thank the English people in English country, across the great water, for sending us a Praying Father, and for paying a teacher to teach our children. You see, Father, that nearly all our young people can read the

Word of God. We now live very comfortably, and we owe all this to the good people in English country. If they had not pitied us, we should have been still heathens. We pray every day for our great Mother, the Lady Chief, Victoria, and for her relations and also for our Chief Praying Fathers, and for our Praying Fathers."

Bishop Mountain held confirmations at the Lower, Middle and Upper Churches, and ministered the sacred rite to 846 persons, the majority of whom were Indians or half-breeds.

Bishop Mountain closed his journal with the thought that the Red River ought to be the centre of a great missionary establishment, "from whence Christianity may arise and be propagated among the numerous tribes of the North. The Church in the early days of Christianity was planted in new regions by seating, at a central point, the Bishop with his Cathedral and his College of Presbyters, who ranged the country here and there in all directions. And this, or the nearest approach to this of which the times are susceptible, is what is wanted now. It is wanted in Prince Rupert's Land."

The first Bishop of Rupert's Land.

Bishop Mountain's vision and the fervent desires of missionary clergy, settlers and Christian Indians were soon to find fulfilment. On Whitsunday, 1849, Canterbury Cathedral witnessed the first consecration of a bishop since the days of Queen Elizabeth, when two bishops, George Smith and David Anderson, were consecrated for two mission fields of the C.M.S., Bishop Smith as the first Bishop of Victoria (Hong-Kong) for the Far East, Bishop Anderson as the first Bishop of Rupert's Land in the Far West.

To the endowment of the new see of Rupert's Land provided by Mr. Leith, a chief factor of the Hudson's

JOHN WEST.

The first Anglican clergyman in Western Canada.

THE FIRST ANGLICAN CHURCH AT THE RED RIVER SETTLEMENT (NOW WINNIPEG).

From "John West's Journal."

Facing p. 13

Bay Company, the C.M.S. added a yearly grant of £300.

Bishop Anderson, who was then only thirty-five years of age, and vice-principal of St. Bees College, arrived with his three motherless boys and his sister, who became his constant companion and helper, at York Factory, on August 16. Before landing, at the bishop's request, the captain assembled all hands on deck when the doxology was sung and prayer offered by the bishop, who then pronounced the benediction.

On his first Sunday at Red River, October 7, he chose as his text 2 Cor. x. 14, "We are come as far as to you also in preaching the Gospel of Christ," and administered the Holy Communion to 167 communicants. His vast diocese extended from Labrador to the Rockies, from the American border to the frozen North.

When Bishop Anderson came to Rupert's Land there were five clergy and four little churches in the Red River Settlement, one further up the river among the Indians, another at Manitoba Station, half-way between the Red River Colony and Cumberland, one at Cumberland, the clergyman of which, with the help of an Indian catechist was also visiting Lac la Ronge, 250 miles further on. When he resigned in 1864 there were thirty-two clergy in addition to the bishop. These included two Indian clergy, whom he had ordained; two archdeacons, Cochran of Assiniboia and Hunter of Cumberland; John Horden, whom he had ordained at Moose Fort and who was to become the first Bishop of Moosonee; Thomas Vincent, educated at the Red River Academy and ordained by Bishop Anderson for the mission of Albany; Robert Macdonald, our first missionary to reach the Yukon; and W. W. Kirby, who first carried the Gospel to the Mackenzie River and then crossed the Rockies.

St. John's Cathedral and St. John's Collegiate School.

To Bishop Anderson Rupert's Land owes the beginning of St. John's Cathedral and St. John's College. In 1856 he visited England and secured plans and funds for the building of a cathedral on the site made sacred by the erection of the first church in the days of John West. The Hudson's Bay Company, ever ready to aid the Church in the West, and the S.P.C.K. each contributed £500. Old St. John's was pulled down and a stone cathedral erected. The plans, however, had to be reduced, and the workmanship was far from perfect. With various alterations and repairs it continued to serve as the cathedral of the diocese till the erection of the present fine building under the leadership of the present Primate and Archbishop of Rupert's Land, the Right Reverend S. P. Matheson.

Bishop Anderson saw the importance of developing the Church's educational system. He started St. Cross School for girls, and he himself taught in the boys' school, known as the Red River Academy. He is said one day, when looking at the little buildings, to have expressed a hope that there would soon be a large college for the training of men for the ministry, to which he would give the name of St. John's College, with the motto: "In Thy Light shall we see light." In his charge in 1856 he was able to say: "At St. John's a Board of Trustees has been established who will act as guardians of the property connected with the Collegiate School. Books now bear the stamp, device and motto of St. John's College"

The first Indian clergy and catechists.

One of the most effective steps taken by John West was the selection of promising Indian lads to be trained for Christian work among their own people. Of such were Henry Budd, James Little, John Hope and Charles Pratt.

Henry Budd was the first Indian to receive ordination in the vast diocese of Rupert's Land. He was trained at the mission school at the Red River Settlement, and twenty years after West's arrival he was sent out as a catechist to open a mission on the Saskatchewan River at Cumberland House, one of the Hudson's Bay Company's posts; but he soon moved to the Pas, already a favourite camping-ground of the Indians and midway between Cumberland House and Moose Lake, another of the Company's posts.

News of the Christian message had already reached the district, and Budd on his arrival found many Indians ready to receive his teaching. In 1842 the Rev. John Smithurst, missionary at the Red River, visited the Pas and baptized eighty-five Indian converts. Mr. Budd remained in sole charge till 1844, when the Rev. James (afterwards Archdeacon) Hunter arrived from England. To him the Indian catechist gave the fullest assistance, teaching him the Indian language, interpreting for him and continuing his own work of teaching and evangelization. In 1850 Bishop Anderson visited the Pas and admitted him to deacon's orders, afterwards advancing him to the priesthood. At the Pas, at Fort à la Corne, where he opened a new mission for the Indians of the Plains, and again at the Pas, where he died in 1875, he did splendid missionary work.

Soon after Budd was sent to open the mission on the Saskatchewan, James Little, another Indian catechist, was sent to Churchill River, where the Gospel had also already been carried by Kayanwas (the Prophet), a Cumberland Indian, and his wife. These heard Little gladly, and in 1847 Mr. Hunter visited Lac la Ronge and baptized 117 Indian converts. In 1853 James Little was ordained and sent to the Swan River district, where for a number of years he worked as an

itinerating missionary. Subsequently he worked at St. Peter's Indian Settlement on the Red River, at the Pas, at Prince Albert, and again at the Red River, passing to his reward in Winnipeg in 1902.

John Hope and Charles Pratt did faithful service as catechists for many years, the former at Battleford, the latter in the Touchwood Hills.

The Church's great master builder in the West.

Two great names stand out above all others in the building of the Anglican Church in Canada, John Strachan in the East, Robert Machray in the West. Though differing in their type of Churchmanship they were alike in many respects. Both (like many leaders of the Church in England) were born in Scotland, both had splendid academic training, both were enthusiastic educationalists, both were indomitable workers, both planned with an eye to the future, both saw the erection of new dioceses out of the territory over which they were called to preside, both had long and fruitful Episcopates.

In 1888 at a meeting of the S.P.G. in London Archbishop Machray said: "In the Providence of God I have been present at the birth of a new people." To this the Canadian Church may well add that in the Providence of God a great leader was sent to Western Canada at the greatest period in the history of the Canadian West and of the Church of England in that West. For wellnigh forty years, as Bishop of Rupert's Land, then also as Metropolitan of the ecclesiastical province which he created, and latterly also as the first Primate of All Canada, he saw and shared in the rise and progress of Western Canada. As a great educationalist, as a great and far-seeing, patriot, as a great missionary-hearted bishop, his contribution can scarcely be overestimated.

When he came to the Red River Settlement the population of his vast diocese of Rupert's Land con-

sisted of wandering tribes of Indians, possibly ten thousand half-breeds, and not more than a thousand persons of unmixed European origin. In the main the Canadian West was still the country of the hunter, the trapper and the fur trader. He witnessed in 1870 the transfer of Rupert's Land from the Hudson's Bay Company to the Dominion of Canada, and the setting up of the province of Manitoba, with its capital Winnipeg at Fort Garry, the Company's chief trading post. His wise policy during the Red River Rebellion of 1869-1870 probably did much to retain Western Canada for the Empire. In 1880 the first railway from the south reached Winnipeg, in 1885 the Canadian Pacific Railway extended eastward and westward and settlers came in their thousands.

Alike as an educationalist and as a Churchman, he foresaw the trend of events and exerted all his energies to prepare for the great future so rapidly approaching.

Preparation for his life's work.

Like Bishop Strachan, Archbishop Machray was born in Aberdeen, of Highland ancestry on both his father's and mother's side. His mother, a member of the Scottish Episcopal Church, had on her marriage conformed to the Established Kirk, of which her husband was a member. When not quite six years of age Robert Machray went to reside with his uncle, Theodore Allan, a probationer of the Church of Scotland (Presbyterian), in whose school he received a thorough education and became head boy. At King's College, Aberdeen, where he made the acquaintance of the future first Bishop of Saskatchewan, he had a brilliant career, distancing all rivals at his final examinations. On the advice of several of his professors at King's College, Aberdeen, he decided to proceed to Cambridge, where they felt sure his mathematical ability would enable him to make his mark. There at Sidney Sussex

College he won a foundation scholarship, numerous prizes, graduated as 34th Wrangler in a very large year, and won a Foundation Fellowship. While at Sidney Sussex College he definitely decided to join the Church of England and was confirmed by the Bishop of Ely in 1853. Two years later he was ordained deacon in Ely Cathedral and advanced to the priesthood the following year. After tutorial work, travelling on the Continent and curacies at Egham and at Douglas, Isle of Man, he became Dean of his College in 1859, and served also first as curate at Newton and then as vicar of Madingley, both near Cambridge. At Madingley he began to be noted as heartily interested in missionary work.

When Bishop Anderson resigned the Archbishop of Canterbury, Dr. Longley, presumably on the recommendation of the Rev. Henry Venn, secretary of the C.M.S., submitted Machray's name to Viscount Cardwell, Secretary of State for the Colonies, and opportunity was given him to confer with Bishop Anderson, the C.M.S., the S.P.G., the S.P.C.K. and the Colonial and Continental Church Society. On May 19, 1865, he was appointed by letters patent from Queen Victoria and consecrated on June 24 at Lambeth Palace Chapel by the Archbishop of Canterbury, the Bishop of London (Dr. Tait), the Bishop of Ely (Dr. Browne, his own diocesan), the Bishop of Aberdeen (Dr. Suther, a Nova Scotian and a graduate of Canada's oldest Church University, King's College) and Bishop Anderson. He was then thirty-four and became the youngest bishop of the Church of England then living.

The day after his consecration he performed his first and one of the most far-reaching of his episcopal acts by ordaining to the priesthood William Carpenter Bompas (afterwards Bishop) in St. Paul's, Covent

Garden. Some time before his consecration he had set before Prebendary Bullock, honorary secretary of the S.P.G., his three main objectives—the encouragement of a native clergy, self-support for each congregation, and securing the ground for the Church of England. After his consecration he formed an influential committee in England to further his work and set forth, accompanied by his personal servant Thomas Smith, who afterwards became a member of the Legislature of Manitoba, for his distant diocese. After travelling by sea, land and river, he arrived at St. Paul in the state of Minnesota, where he bought a horse and carriage to continue his journey from St. Cloud, the westerly terminus of the railway, and where he was met by Colin Inkster, afterwards Sheriff of Manitoba, who came from St. John's to guide him the remaining four hundred miles, and who described him as " no ordinary man. He was tall and thin with a jet black beard and piercing black eyes." On arrival at St. John's, after a fortnight's journey across the prairies which cost him £125, he was welcomed by the ringing of the cathedral bells and two of his clergy, the Revs. Abraham Cowley (afterwards Archdeacon) of the C.M.S. and W. H. Taylor of the S.P.G., a happy augury of the support he was to receive from the two great societies. On arrival at Bishop's Court he found that in outfit and travelling expenses he had spent the whole of his first year's income as bishop, namely £700.

The Red River Settlement when Bishop Machray arrived.

When Bishop Machray arrived the people of the Red River Settlement lived in almost patriarchal fashion. Most of the heads of families had a long strip of land fronting on the Red or the Assiniboine Rivers. A few of the houses were of stone, but most of wood, generally roughly squared logs. They cultivated

enough land to provide their own food and possessed small flocks and herds. The inaccessibility of markets made it useless to provide more than enough for their own needs and for sale to the trading posts of the Hudson's Bay Company. Around Fort Garry were a few houses and stores, chiefly of free-traders who dealt in furs in opposition to the Company, but there was not a butcher, baker, tailor or shoemaker in the land. Once a year the Company's ships came into Hudson Bay with goods and supplies from England. Bishop's Court stood in the shelter of a grove of oaks, with a lawn sloping to the river and a large and productive garden. The settlers were delighted to welcome the new bishop, and the chief officers of the Hudson's Bay Company and the leading men of the settlement at once called upon him.

In Church matters the new bishop at once found many things needing attention. On his arrival he found that Archdeacon Cochran, the leading priest of the diocese, had just passed away after forty years of incessant and successful toil. In earlier days at St. John's, to please the Scottish settlers, mainly Presbyterians, the services at St. John's seem to have consisted of a selection of prayers from the Prayer Book, followed by what was practically a full Presbyterian service. In 1851, however, these Scottish settlers had secured a Presbyterian minister for Kildonan. Even at St. John's Cathedral the Holy Communion had been celebrated only quarterly, and no services had been held on festivals. Bishop Machray at once ordered at least a monthly celebration of the Holy Communion and services on festivals. He also expressed the hope that the absence of church music, choirs, chanting and organ would soon be remedied.

Moreover, he found the parishes practically without

organization and doing little or nothing for their own support. He at once advised that each parish should be organized with two wardens, one for the clergymen and one for the people, and four vestrymen to be elected by the male communicants. He urged that the collection should be gradually made a feature of every service, so that the duty of self-support should be constantly kept before the people.

Bishop Machray's work for education.

Like Bishop Strachan, Bishop Machray firmly believed that education must go hand in hand with religion. When he arrived he found a school of boys, at which boarders, mainly sons of Hudson's Bay Company officials, were taken, kept by the Rev. S. Pritchard (uncle of the present Primate), who was in charge of St. Paul's parish, and two or three parish schools maintained as part of their missionary work by the C.M.S., and no provision for higher education. He at once set to work to establish schools, and soon each parish had its own. When Rupert's Land was transferred to the Dominion of Canada the Government of Manitoba took over the schools, placing them under a Board of Education, divided into two sections, Protestant and Roman Catholic, of the former of which the bishop was appointed chairman. Twenty years later the Board of Education was replaced by an Advisory Board, of which the Archbishop was elected chairman, a position which he retained till his death. When the provincial University of Manitoba was established in 1877 the Government appointed the Archbishop its Chancellor, a position which again he filled till his death. Throughout his long Episcopate he was therefore the leader in the educational work of the province, both in school and college, and it was largely in recognition of this fact that he was honoured with a State funeral.

Revival of St. John's College. Upon his arrival Bishop Machray at once decided to revive St. John's College, which he desired should include both a Theological School for the training of clergy and Indian catechists and a Higher School for the education of boys. As principal he secured his old college friend of Aberdeen days, John McLean, then curate of St. Paul's Cathedral, London, in the diocese of Huron. McLean arrived in October, 1866, and was appointed Archdeacon of Assiniboia, Warden of the college, and incumbent of the cathedral.

Archdeacon McLean took up his residence at St. Cross, which had been vacant since its use as the first girls' school, and classes met in the old schoolhouse at St. John, which had been practically rebuilt and refitted. Mr. Pritchard joined the staff and brought his boys with him. On All Saints' Day, 1866, St. John's College was opened with three students in theology, and seventeen boys at the school. The theological lecturers were the bishop and the archdeacon, the masters at the school the bishop, the archdeacon and Mr. Pritchard. For more than thirty years the bishop himself took an active part both in St. John's College and St. John's College School.

Bishop Machray's idea of a cathedral. While Bishop Machray never replaced the plain building which served as his cathedral, he did something far greater. He sought and in large measure succeeded in making it as he called it "a real Cathedral"; as the missionary centre of the diocese, all the Canons being expected to do missionary work; as the home centre of the diocese, where reunions of clergy and workers took place around the bishop, where special courses of sermons were delivered and where church music was cultivated; and as the educational centre of the diocese, all the Canons being on the college staff.

It was in 1874 that Bishop Machray secured from the Legislature an Act incorporating the Dean and Chapter, to which he transferred the glebe given by the Hudson's Bay Company to John West, their chaplain. The bishop himself held the office of Dean for a time, his two archdeacons became canons *ex-officio*, the Rev. John Grisdale (subsequently Dean of Rupert's Land and third Bishop of Qu'Appelle) was appointed to the third canonry, to which was attached the professorship of systematic theology, while the Rev. J. D. O'Meara, a brilliant graduate of the University of Toronto, already connected with the school, was appointed to the fourth, to which was attached the professorship of exegetical theology, both canons also continuing active missionary work with their cathedral and college duties.

Bishop Machray's first episcopal tour.

Having visited and preached in every parish in the Red River Settlement he set out to visit the more distant missions on January 11, 1866, by dog cariole, sleighs and dogs for himself and his attendants being supplied by the Hudson's Bay Company, which also supplied him as their Grand Chaplain with the rations given to their chief officers when on a journey. He made a circular tour of eight weeks, covering over a thousand miles, and holding confirmations at twelve stations and including points in what are now the dioceses of Brandon, Saskatchewan and Qu'Appelle. For seventeen nights he slept by the camp fire in the open, at others in an Indian tent or a deserted log-house.

The first synod of Rupert's Land.

On May 30, 1866, he held a conference attended by ten clergy and eighteen lay delegates, at which he expressed the hope that the conference would prove a first step to a synod. At a second conference held on May 29, 1867, it was on the motion of Archdeacon McLean and a lay

delegate, Mr. W. Drever, unanimously decided "that this Conference do hereby resolve itself unto a Synod, to be called the Synod of the Diocese of Rupert's Land." However, the bishop proceeded cautiously and submitted a proposed constitution of the synod to the British societies which assisted the diocese, and it was not till February 24, 1869, that the first synod of the diocese met at St. John's. In the course of his charge he referred to his recent visitation to Moose, then in charge of the Rev. John Horden, and to Albany, in charge of the Rev. J. Vincent, and to Canada where he preached at the Provincial Synod of Canada at Montreal. The constitution of the synod, submitted by the bishop and endorsed by the Archbishop of Canterbury and the great Societies, was adopted without alteration.

An interesting and fruitful journey.

In 1868 he had paid his first visit to the missions on the eastern side of Hudson Bay. To do this he had to pass through the United States and then up through Canada. His trip was indeed fruitful, interesting and helpful, as he saw much of the life of the Church in the United States and in Eastern Canada, which he had never before visited.

By team, stage coach and rail he proceeded to St. Paul, noting the rapid progress in settlement then going on, a progress which he felt would soon be experienced in his own diocese. From St. Paul he went to Faribault, where Bishop Whipple, "the Apostle of the Indians," showed him his beautiful cathedral and the college and discussed with him the problems to be met in the expected immigration to Rupert's Land. Then he visited Bishop Atkinson of Michigan and Racine College with over two hundred students, and Bishop Kemper of Wisconsin and his missionary college of Nashotah House. At Sault Ste. Marie he

held services on both the British and American sides. Thence he went by steamer to Michipicoten on the north shore of Lake Superior, whence he was to travel by canoe to Moose Factory, in charge of the Rev. John Horden, thence to Rupert's House, also in charge of Horden, and then to Albany, in charge of the Rev. J. Vincent.

The great result of this visit was his decision that a new diocese (Moosonee) must be formed. After travelling 1,300 miles by canoe, he again reached Michipicoten on Lake Superior. Thence he proceeded across the Great Lakes to " Canada " to interest Canadian Churchmen in his work and to attend the meeting of the Provincial Synod of Canada at Montreal, at which he was asked to preach. He visited for the first time Niagara, London, Toronto and Ottawa, where he had important interviews with Canadian statesmen regarding the entry of Rupert's Land into the Canadian Confederation.

The Provincial Synod was marked by the unexpected death of its President, Bishop Fulford of Montreal, the Metropolitan of Canada. Subsequently Bishop Machray's name was twice sent up by the Lower to the Upper House, but twice refused, Dr. Oxenden afterwards being elected Bishop of Montreal and Metropolitan. Looking backward it would seem fortunate indeed for Western Canada that it did not lose Bishop Machray. Ultimately Eastern Canada was to welcome him gladly not as Metropolitan but as Primate. While the struggle between the two Houses of the Provincial Synod of Canada continued, Bishop Machray attended the Triennial Convention of the American Church in New York, where the Presiding Bishop did him the unusual honour of asking him to celebrate the Holy Communion at the great opening service at Trinity Church.

A maker of dioceses.

Bishop Machray was big enough and foresighted enough to recognize that he could not do everything himself, and that his vast diocese must become the mother of many. When he came to the Red River in 1865 Rupert's Land was one see with eighteen clergy; when he died in 1904 it had become an ecclesiastical province with nine sees, over which he presided as Archbishop and Metropolitan. In all this, as well as in the formation of the Provincial Synod of Rupert's Land, he was the moving spirit and the guiding hand. No wonder when the General Synod, the formation of which is the keynote of the next chapter, was established he was unanimously elected Primate of All Canada. Nor was he content with creating one new diocese at a time. He undertook and succeeded in creating three practically at once.

The strength and success of Bishop Machray's work depended very largely on the careful and forward-looking way in which his plans for advancement were devised and matured. Three factors had to be most carefully considered: (1) That everything should be done with due, deliberate and constitutional order; (2) the securing of the necessary funds; (3) the selection of the right men as bishops of the new dioceses. To secure the first he visited England, obtained the sanction and hearty approval of his Metropolitan, Archbishop Tait, the goodwill of all the great Societies, and on his return called his synod together to adopt a canon setting up the ecclesiastical province of Rupert's Land with four dioceses, Rupert's Land, Hudson Bay (Moosonee), Athabasca, and Saskatchewan, with the Archbishop of Canterbury as Primate and himself as Metropolitan. For the second the C.M.S. generously undertook financial support for the distinctly missionary dioceses of Moosonee and Athabasca, while for Saskatchewan, which he recognized was soon to share in the influx of

settlers to Manitoba, he secured, in addition to what the C.M.S. could do, the hearty support of the Colonial Bishoprics Fund, backed by the S.P.G. and the S.P.C.K. and by subscriptions from friends in England. For the third he wisely looked to the men already in the field with a practical knowledge of the work to be undertaken. It is significant that his selection of Horden for Moosonee, Bompas for Athabasca, and McLean for Saskatchewan seems to have met with the unanimous approval of the authorities of Church and State in England, who had the fullest confidence in his good judgment.

Moosonee and its first bishop.

John Horden, who for twenty years had been the heroic C.M.S. Missionary at Moose Fort, and had been ordained deacon by Bishop Anderson in 1852 and raised to the priesthood ten days later, was appointed by royal licence from Queen Victoria and consecrated at Westminster Abbey on December 15, 1872, for the newly formed missionary diocese of Moosonee. Born in the cathedral city of Exeter, apprenticed as a lad to a blacksmith, by attending night school he had fitted himself to become a schoolmaster. In course of time he learnt Latin and Greek and became a regular attendant at the vicar's Bible Class at St. John's, Exeter, where he became deeply interested in missionary work and offered for service abroad. In 1851 the C.M.S. sent him out to Moose Fort as schoolmaster, where under the Methodist Missionary Society in Canada George Barnley had laboured for a time, but had been withdrawn, though not before he had sown the seeds of the Gospel and had left the Lord's Prayer and a few texts of Scripture in Cree syllabic, which owed its origin to another great Methodist missionary, James Evans. At Moose Fort the young missionary studied Cree, did much translation work, ran the mission school, set up and used

a printing-press, made long tours for evangelism and ministered to the officers and employees of the Hudson's Bay Company, who built the church, the school and the missionary's residence.

As a missionary bishop he displayed the same zeal and the same remarkable executive ability. It was in 1876 at his request for "a plain strong man—a sailor for choice—who could face real hardships in seeking out the wanderers in this wilderness," that the C.M.S. sent out Edmund James Peck, a Scripture reader who had been converted while a seaman in the Navy by reading the Bible given him by his teacher in Sunday School. Dr. Peck's heroic work for Indians and Eskimos is one of the glories alike of the C.M.S. and of the Church of England in Canada.

Saskatchewan and its first bishop.

Saskatchewan and Athabasca both received their bishops on May 3, 1874, when by royal licence from Queen Victoria Archdeacon McLean and William Carpenter Bompas were consecrated at Lambeth Parish Church.

Saskatchewan's first bishop has already been spoken of as the right-hand man for many years of Bishop Machray. As rector of St. John's Cathedral, as warden of St. John's College and as archdeacon he was a great influence for good. His university training at Aberdeen and the eight years he spent in Eastern Canada as curate at St. Paul's Cathedral, London, Ontario, were invaluable assets.

After his consecration he spent the summer in England collecting funds for his diocese, which he described as "bounded on the east by the Province of Manitoba, on the west by the Province of British Columbia at the summit of the Rocky Mountains, on the south by the International boundary line between Canada and the United States, and on the north by the Aurora Borealis and world without end."

ARCHBISHOP MACHRAY.

First Metropolitan of Rupert's Land and first Primate of All Canada.

Facing p. 152

Coming by Lakes Manitoba and Cumberland, via Fort à la Corne, he reached Prince Albert by dog-train in February, 1875. There he at once arranged for the building of St. Mary's Church, the first erected for the use of settlers, and he is pictured as visiting the voluntary workers who were hewing the logs for the church, and kneeling in the snow, commending them and their work to God. Today his body rests beneath the walls of this log church. At his first ordination, January 7, 1876, held at St. Mary's Church, he admitted to the diaconate John Hines, who later described his work in the book "The Red Indians of the Plain."

Bishop McLean thus described his diocese when he first came to it: "The diocese was a vast area containing about 30,000 Indians, with a few small settlements of white people. There were no endowments, no missionaries, no churches—everything had to be begun as far as the Church of England was concerned." He found, however, one clergyman, J. A. MacKay (afterwards archdeacon and the great Indian missionary), at Stanley on the Churchill River; John Hines, a lay worker of the C.M.S., at Sandy Lake; and an Indian deacon, Luke Caldwell, at Fort à la Corne.

During his first winter the bishop visited MacKay at the Stanley Mission, travelling all the way by dog-train, and the following winter went as far west as Edmonton, where he secured land for a church and arranged for the building which was the forerunner of the present Pro-Cathedral of All Saints.

At his first synod held at Prince Albert in 1882 he was able to report twenty-nine missions with sixteen clergy and ten catechists and schoolmasters.

His work for God and the Church included the completion of the Bishopric Endowment Fund, the establishment in 1879 of Emmanuel College at Prince Albert (since removed to Saskatoon), and the growth

of interest in Eastern Canada on behalf of the Western Church, due to his friendships with such leaders as Bishops Baldwin, Du Moulin and Sullivan.

"The Apostle of the North."

The heroic and epic career of Bishop Bompas has been admirably set forth in Archdeacon H. A. Cody's book, "The Apostle of the North." Shy, fond of outdoor life, studious, deeply religious, he was brought up as a Baptist and received holy baptism by immersion at the age of sixteen. Articled to a firm of solicitors, his health broke down after seven years of legal work. During a year of inaction he turned to the study of the Greek Testament and decided to seek holy orders in the Church of England. As a curate, filled with missionary zeal, he volunteered to relieve the Rev. Robert McDonald, then reported to be dying at far-off Fort Yukon, was accepted by the C.M.S. and priested by Bishop Machray, who had just been consecrated. After reaching the Red River Settlement he proceeded northward by one of the Hudson's Bay Company's boats for sixty-three days, reaching Portage la Loche on October 12, only to find himself too late to meet any boat going further north. Nothing daunted, he engaged a canoe and two French half-breeds and pushed northward, reaching Fort Simpson on Christmas Day, where he was heartily welcomed by the Rev. W. E. Kirkby, and hearing of McDonald's recovery remained at Fort Simpson, and with Mr. Kirkby's assistance began the study of the Indian language and then began his heroic missionary journeys in the great lone land of the North. A few years later he had visited the Eskimos at the mouth of the Mackenzie River, suffering terribly from snow-blindness. In 1873 he proceeded to the far-off Yukon River.

Bompas shrank from the call to the Episcopate, but travelled to England to consult with the C.M.S.,

taking from July till New Year's Eve to travel from the Yukon to Bishop Machray's home at Red River, and thence going to England, where he was unsuccessful in persuading the C.M.S. and the Church authorities that he should not be consecrated.

A few days after his consecration he married his wife, who proved both a helpmeet to him and to the cause of Christ.

In his vast diocese he selected Fort Simpson as his headquarters, a place long occupied by the Hudson's Bay Company, and where Mr. Kirkby built the church and mission house in 1859. All about him stretched his diocese of a million square miles, travelling over which he compared "to a voyage in a row boat from the Gulf of St. Lawrence to Fort William, on Lake Superior." Some of his best work was in forming Indian schools. His first synod held at Fort Simpson included three clergy—Archdeacon McDonald the veteran; W. D. Reeve, afterwards to become Bishop of Mackenzie River; Alfred Garnoch, just ordained—three catechists and a servant of the Hudson's Bay Company.

Twice his vast diocese was subdivided, and on each occasion he insisted on taking charge of the remoter and lonelier portion. In 1884 he elected to become Bishop of Mackenzie River, and the Rev. Richard Young succeeded him as Bishop of Athabasca, and again in 1891 he took the new see of Selkirk, now Yukon, when Bishop Reeve succeeded him as head of the diocese of Mackenzie River.

When gold was discovered in the Klondyke in 1896 and Dawson came into existence, Bishop Bompas felt that he had laboured so long among the Indians that he was but ill fitted to meet the new emergency, which he entrusted to others, especially the Rev. R. J. Bowen, who was succeeded in 1903 by the Rev. I. O. Stringer, to whom the Bishop Bompas gladly resigned his see in

1905, and himself returned to labour as a simple missionary at Carcross, carrying on the school, ministering to the natives, and translating. There he fell on sleep, as he was writing a sermon, seated as his custom was on a box.

The diocese of Qu'Appelle and the first bishop.

When the Provincial Synod met in 1883 Bishop Machray pointed out the need of a new diocese for Assiniboia and referred to the coming of a young and well-born English clergyman to that district. "We have heard with no small interest and sympathy that the story of our growing spiritual needs in the vast expanse of country receiving immigrants has led the Honourable and Rev. Canon A. J. R. Anson, Rector of Woolwich, to give up his valuable and important living and dedicate himself to the mission work of the Church in the North-West." The Provincial Synod set apart the new diocese, and Bishop Machray appointed Canon Anson his commissary for Assiniboia, which still remained under his episcopal oversight. Canon Anson met with conspicuous success in raising funds and securing men for the new diocese, and on June 24, 1884, was consecrated at Lambeth Parish Church by Archbishop Benson, assisted by eight other bishops, Bishop McLean of Saskatchewan preaching the sermon. In December of the same year the title of the see was changed to that of Qu'Appelle.

At the time of his appointment there were three other clergy in the new diocese: the Revs. T. W. Osborne, S.P.G. missionary at Regina; J. P. Sargent (afterwards Dean), travelling from Brandon to Regina and looking after the settlements along the C.P.R.; and G. Cooke, C.M.S. missionary to the Indians at Touchwood Hills. The new bishop, who had considerable private means, called for clergy to throw in their lot with him. There was to be a common fund out of

which all were to share alike, and the grant of the S.P.G. for the support of the bishop was to be added to this fund. In response to this appeal for apostolic simplicity and service three priests came out with the new bishop and two others soon joined them. In 1884 the bishop moved from Regina to Qu'Appelle, where he had procured land. A residence was built for the bishop, and a large house used for training theological students and as a home for agricultural students. The clergy were aided by laymen, who formed a brotherhood to do such work as the bishop assigned to them. A little later a boys' school was opened.

Bishop Anson left an indelible mark upon many of those with whom he came in contact, impressing them with his own conception of the position of the Anglican Church as a living branch of the Holy Catholic Church, his unselfish devotion and his deep personal holiness. After his resignation in 1892 as President of the Qu'Appelle he worked untiringly for the diocese of which he was the first bishop. The second bishop, Dr. William Burn, further developed the work so well begun.

Calgary and its first bishop.

Another pioneer bishop of the West was Bishop W. Cyprian Pinkham, of Calgary, who but lately passed at a ripe old age to his reward. Born at St. John's, Newfoundland, where at the Church of England Academy, and later at St. Augustine's Missionary College, Canterbury, he received his education, he was sent by the S.P.G. to St. James's, Winnipeg. For twelve years he was superintendent of education for the Protestant Schools of Manitoba, for nine secretary of the Rupert's Land Synod, and for five Archdeacon of Manitoba. In 1887 he succeeded Bishop McLean as Bishop of Saskatchewan, being consecrated by Bishop Machray at Holy Trinity Church, Winnipeg. The next year

the diocese of Calgary was formed, and he administered both Saskatchewan and Calgary till 1903, when the endowment fund for Calgary was completed and he took over that diocese, relinquishing Saskatchewan to Bishop Newnham, for ten years previously the second Bishop of Moosonee.

Early days of the Church in British Columbia.

Although Sir Francis Drake saw the snow-capped mountains of British Columbia in 1578 and Vancouver discovered the island which bears his name in 1762, it was not till the middle of the nineteenth century that the establishment of the Church began. In 1843 Vancouver Island and the adjacent mainland were leased by the Crown to the Hudson's Bay Company. In 1849 Vancouver Island was made a Crown colony. In 1858 the discovery of gold brought many to the mainland, and it too became a crown Colony. The two were united in 1866 and incorporated in the Dominion of Canada in 1871.

In 1843 the Hudson's Bay Company moved its headquarters on the Pacific Coast from Fort Vancouver (now in Washington, U.S.A.) to Fort Victoria. The first clergyman at Victoria was the Rev. R. J. Staines, who came in 1849 as chaplain to the Hudson's Bay Company and was accompanied by his wife. Writing of their arrival Roderick Finlayson, who was in charge of the fort said: "At this time there were no streets, and the traffic cut up the thoroughfares, so that everyone had to wear sea-boots to wade through the mud and mire. It was my duty to receive the clergyman, which I did, but felt ashamed to see the lady come ashore. We had to lay planks through the mud in order to get them to the fort."

Mr. and Mrs. Staines taught the first school in Victoria. At this time the Church services were held in Fort Hall. In 1853 Sir James Douglas, the

Governor, wrote: "We are now building a church capable of containing a congregation of 300 persons." The same year Mr. Staines was drowned at sea when the boat in which he was travelling to San Francisco on his way to England was overturned during a storm in the Straits of Juan de Fuca. In 1855 the Rev. Edward Cridge arrived to succeed Mr. Staines, and the following year was appointed school inspector by the Legislative Council.

In 1857 the S.P.G. made a grant of £250 for three years for a mission to the heathen in Vancouver Island, and the Rev. R. Dowson was appointed as missionary.

The first church at Victoria, Christ Church, was completed in 1856. It was made the cathedral in 1865, but was destroyed by fire in 1869. The second church was built in 1872.

British Columbia's first bishop.

British Columbia was fortunate, as compared with other parts of Canada, in securing a bishop in the early days of the settlement. Miss (later Baroness) Burdett-Coutts at once provided an endowment for the see, which included provision for two archdeacons, at a total cost of $120,000. On February 24, 1859, George Hills, who had been educated at King William's College, Isle of Man, and at the University of Durham, and was at the time vicar of Great Yarmouth and honorary canon of Norwich Cathedral, was consecrated first Bishop of British Columbia, on letters patent from the Queen, at Westminster Abbey.

Victoria, which he made his see city, he found a mixture of all nations—British, Americans, Mexicans, Indians, Chinese, Negroes. His work was among employees of the Hudson's Bay Company, miners, early settlers, Indians, as yet pagan, and too often degraded by the white man's vices and the white man's diseases. He received substantial support from the

S.P.G., which in the first five years added twelve missionaries to his staff, and soon Victoria, Nanaimo, Esquimault and Saanich on Vancouver Island, and New Westminster, Hope, Lilloet and Sapperton on the mainland, had regular services. By canoe, Hudson Bay steamer or on horseback the bishop travelled from post to post. The bishop himself described the typical missionary as "a man with stout country shoes, corduroy trousers, a coloured woollen shirt, a leather strap round his waist and an axe upon his shoulder, driving a mule or horse laden with packs of blankets, a tent, bacon, a sack of flour, a coffee pot, a kettle and a frying pan."

The busy and fruitful Episcopate of Bishop Hills, extending over thirty-three years, was brought to a close by his resignation on account of ill health in 1892. He had witnessed the formation of Canada's great western province of British Columbia; his own diocese divided into three by the setting up of the diocese of Caledonia in 1879 and New Westminster in 1880; the little town of Victoria of wooden houses becoming a beautiful city; the coming of the Canadian Pacific Railway, and the number of clergy increased from two to seventy.

On his return to England Dr. Sheepshanks, Bishop of Norwich, who had been his chaplain and was the first rector of New Westminster, gave him the quaint little Suffolk parish of Parham, where he spent his declining years and died in 1895. He and his work have been thus described: "He could create enthusiasm in his workers and draw out their strongest affection. This was partly due to his fine presence, his magnificent voice and his rare power of conversation, but chiefly to his wonderful energy, his great gifts of organization, and his unswerving faith that if a work was God's He would make it grow in His own time."

The romance and the tragedy of Metlakatla.

One of the most romantic stories in the history of Indian missions in Canada is that of William Duncan and the Indian village of Metlakatla.

As far back as 1819 "a highly respectable Canadian merchant" had appealed to the C.M.S. on behalf of the Indians of the Pacific Coast, and in 1830 seven Indian boys from beyond the Rockies were being taught by the Rev. William Cochran at the Red River Mission. In 1856 a devout naval officer, Captain (afterwards Admiral) James C. Prevost, who had just returned from the North Pacific, made an appeal in the *C.M.S. Intelligencer* which led to the foundation of a mission, which was entrusted to William Duncan, a young layman, who was led to offer himself at a village missionary meeting in Yorkshire, when the speaker on a drenching wet night with only six people present refused to accept the vicar's suggestion to abandon the meeting. Captain Prevost, returning to the North Pacific in command of H.M.S. *Satellite*, brought Duncan to Esquimault, whence after three months he secured a passage for the further journey of 500 miles and came to Fort Simpson, outside of which was a large village of Tsimshean Indians, wholly given to idolatry and the most barbarous practices. Here he began so remarkable a work that by 1859 the head chief Legaic, who had distinguished himself by threats of murder, came and sat with the learners; in 1860 the Rev. L. S. Tugwell came and baptized fourteen men, five women and four children. To preserve his Indians from the vice and the whiskey schooners of the white men, Duncan decided to establish a Christian Indian village, and in 1862 over three hundred Indians under his leadership established Metlakatla. Here Duncan was not only a lay missionary but "monarch of all he surveyed," a Christian autocrat, who was

treasurer, clerk of the works, head schoolmaster, counsellor and magistrate (having been appointed by the Colonial Government). Twice Bishop Hills visited the settlement, two other clergymen also came from Victoria, and within ten years 278 adults and fifty children had received holy baptism, the converts including Quthray, one of two naked medicine men whom soon after his arrival Duncan had seen devouring the body of a murdered woman slave on the beach, and the head chief Legaic. By Christmas, 1874, 700 Indians attended the opening of the church.

Zealous and devoted to his work and to his flock as Duncan was, he had no background of training in Church principles and no conception of Church discipline except when exercised by himself. Attendance at church was compulsory under police direction, but only such instruction was given as Duncan saw fit. He had arrived at the conclusion that the Indians might regard the Holy Communion as a fetich, and accordingly no instruction was given respecting it and he was averse to its being ministered to them. Bishop Hills and the C.M.S. Committee put forth every effort to solve the problem thus created, and Bishop Bompas even crossed the Rockies to aid in rectifying conditions. When Bishop Ridley came as the first Bishop of Caledonia he was deeply impressed with the evidences of material prosperity at Metlakatla, but found that the Sunday services under police supervision were practically the only religious ordinance. As the bishop found Duncan unyielding and uncompromising, the C.M.S. sent an ultimatum to Duncan requiring him "either (1) to come to England at once for conference or (2) to facilitate the bishop's plans for the religious instruction of the people or (3) to hand over the mission wholly to the bishop and leave the place."

Duncan, with 900 followers, seceded and attempted

to boycott the remaining hundred who stood by the bishop. The Government found it necessary to take decisive measures, sent up a man-of-war and arrested eight Indians who had been guilty of an outrage directed against Mrs. Ridley in the bishop's absence. Duncan went to the United States, sought to enlist the sympathy of Americans, who knew nothing of the other side, and in the name of himself and his followers renounced allegiance to the Queen. He secured a grant of land in Alaska, and thither he and his followers removed in 1887, partially destroying the houses and the church at Metlakatla before leaving. After his departure the mission was built up on the base of full Church privileges and apostolic order. Confirmation and the Holy Communion were duly administered, the children and adults fully taught, and much valuable translation work was accomplished.

The first Bishop of Caledonia.

It was in 1879 that the diocese of Caledonia was created, and the Rev. William Ridley, a C.M.S. missionary in Afghanistan who had been invalided home, was appointed by royal licence and consecrated at St. Paul's Cathedral, London, by Archbishop Tait and seven other bishops, including Bishop Hills. He laboured faithfully and well, not only among the Indians, but among the miners and traders, starting missions not only at Metlakatla, but at Hazelton, the Skeena River with Kincolith and Aiyansh, at Queen Charlotte Islands where the Rev. W. H. (afterwards Archdeacon) Collinson did a wonderful work in the evangelization of the Haidas, and at Alert Bay on the northern end of Vancouver Island, whither his Indians from Metlakatla with his consent carried the Gospel. He translated most of the New Testament and of the Prayer Book into the Tsimshean language, receiving great assistance from Mrs. Ridley.

The first Bishop of New Westminster.

The diocese of New Westminster was also established in 1879, Caledonia being under the auspices of the C.M.S., and the southern diocese of the S.P.G. The Rev. Acton Windeyer Sillitoe, appointed by royal licence and consecrated by Archbishop Tait and five other bishops, including Bishop Hills, at the Parish Church of Croydon on All Saints' Day, was a native of Sydney, New South Wales, but was educated at King's College School, London, and at Pembroke College, Cambridge. At the time of his appointment he was chaplain to H.R.H. Princess Alice.

To reach his diocese he crossed the American continent by the Union Pacific, then the only transcontinental railway, proceeded by steamer from San Francisco to Victoria, and thence to New Westminster, where the Rev. John Sheepshanks had begun work with a congregation of eight in 1859; by then it had a creditable stone church consecrated by Bishop Hills in 1867, and was in charge of Archdeacon Woods. There were also churches in St. Mary's, Sapperton, built by the Royal Engineers, Barkerville on the Cariboo trail, Yale, Lilloet, Hope, Douglas, Derby and an Indian church at Lytton.

Throughout what are now the dioceses of Kootenay and Cariboo, as well as New Westminster, the bishop travelled, accompanied often by his devoted wife. He witnessed the rise of the city of Vancouver, its destruction by fire in 1886, when the original St. James's Church, built in 1881, was destroyed, and its subsequent restoration and progress; the opening of work at Kamloops, Nelson and the Okanagan Valley; the beginning of the Chinese Mission in Vernon in 1892 and of the first Japanese Mission in 1903.

Two heroic priests.

The names of two heroic priests of the Church stand out in the dramatic story of the Church in British Columbia, Archdeacon Collison

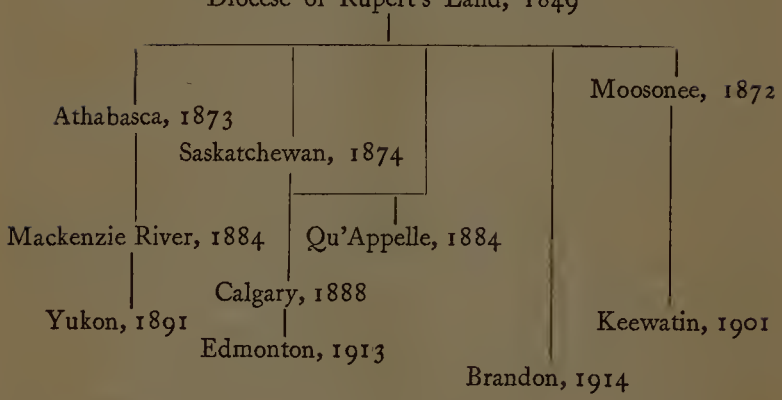
and "Father Pat," as the Rev. Henry Irwin was universally styled.

Archdeacon W. H. Collison has narrated in his delightfully interesting book, "In the Wake of the War Canoe," his devoted forty years of successful labour and perilous adventure among the Indian tribes of the Pacific Coast, where he was the pioneer worker for Christ among the head-hunting Haidas of the Queen Charlotte Islands, and one of the chief factors in evangelizing them before the onrush of the new white population.

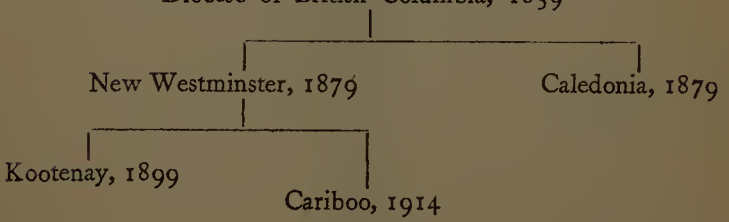
Henry Irwin, a young Irishman, came out to Kamloops in 1885, fresh from a curacy at Rugby, to a flock that he described as the hardest, roughest and best-hearted fellows alive. He was an open-air man, and he tramped from one lonely ranch to another, from mining camp to mining camp, with saddle-bags slung on chest and back. Ten years later he made Donald, the C.P.R. railway town in the mountains, his headquarters. After one year of happily married life, while he acted as chaplain to Bishop Sillitoe, he spent four years with the bishop and Mrs. Sillitoe, who treated him as a son. After working for a while in England and Ireland he returned again to pioneer work in British Columbia, making the mining town of Rossland his headquarters, where there stands today a drinking-fountain holding aloft a lamp as his memorial. Wherever he went he roughed it with his flock, and his love of Christ, his sympathy for his fellows and his Irish wit made "Father Pat's" name a household word.

DIVISION OF DIOCESES

PROVINCE OF RUPERT'S LAND



PROVINCE OF BRITISH COLUMBIA



NOTE.

For the succession of bishops in each diocese with their dates see page 167.

THE SUCCESSION OF BISHOPS IN THE ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

RUPERT'S LAND (1849):
D. Anderson, 1849.
R. Machray, 1865.
(Assistant) S. P. Matheson, 1903.
S. P. Matheson, 1905.

MOOSONEE (1872):
J. Horden, 1872.
J. A. Newnham, 1893.
(In charge) J. Lofthouse, 1903.
G. Holmes, 1905.
J. G. Anderson, 1909.

ATHABASCA (1873):
W. C. Bompas, 1874.
R. Young, 1884.
(In charge) W. D. Reeve, 1904.
(In charge) G. Holmes, 1907.
G. Holmes, 1909.
E. F. Robins, 1912.

SASKATCHEWAN (1874):
J. McLean, 1874.
W. C. Pinkham, 1887.
J. A. Newnham, 1903.
G. E. Lloyd, 1922.

MACKENZIE RIVER (1884):
W. C. Bompas, 1884.
W. D. Reeve, 1891.
(In charge) S. P. Matheson, 1907.
J. R. Lucas, 1913.
(In charge) I. O. Stringer, 1926.
W. A. Geddes, 1929.

QU'APPELLE (1884):
A. J. R. Anson, 1884.
W. J. Burn, 1893.
J. Grisdale, 1896.
(Coadjutor) M. T. M'A. Harding, 1909.
M. T. M'A. Harding, 1911.

CALGARY (1888):
W. C. Pinkham, 1888.
L. F. Sherman, 1927.

YUKON (1891):
W. C. Bompas, 1891.
I. O. Stringer, 1905.

KEEWATIN (1901):
J. Lofthouse, 1902.
A. D. A. Dewdney, 1921.

EDMONTON (1913):
H. A. Gray, 1914.

BRANDON (1914):
(In charge) S. P. Matheson, 1913.
W. W. H. Thomas, 1924.

THE SUCCESSION OF BISHOPS IN THE ECCLESIASTICAL PROVINCE OF BRITISH COLUMBIA

British Columbia (1859):
- G. Hills, 1859.
- W. W. Perrin, 1895.
- J. C. Roper, 1912.
- A. Scriven, 1915.
- C. de V. Schofield, 1916.

Caledonia (1879):
- W. Ridley, 1879.
- F. H. Du Vernet, 1904.
- (In charge) A. U. De Pencier, 1925.
- G. A. Rix, 1928.

New Westminster (1879):
- A. W. Sillitoe, 1879.
- J. Dart, 1895.
- A. U. De Pencier, 1910.

Kootenay (1899):
- (In charge) J. Dart, 1899.
- (In charge) A. U. De Pencier, 1910.
- A. J. Doull, 1915.

Cariboo (1914):
- (In charge) A. U. De Pencier, 1914.
- W. R. Adams, 1925.

THE WINNIPEG CONFERENCE, 1890, WHICH LED TO THE FORMATION OF THE GENERAL SYNOD.

Front row (from left to right): Bishops Pinkham, Grisdale, Sweatman, Machray, Courtney, Baldwin, Young. The two secretaries, Canon Matheson (now Primate) and Dr. L. H. Davidson, are the first on the second and third rows respectively.

Facing p. 168

CHAPTER V

THE CONSOLIDATION OF THE CHURCH AND PROGRESS IN MODERN TIMES

Lord of the far horizons,
Give us the eyes to see
Over the verge of sundown
The beauty that is to be.
Give us the skill to fashion
The task of Thy command,
Eager to follow the pattern
We may not understand.

The modern period.

THE key words of the present period in the story of the Anglican Church in Canada have been and are organization and consolidation. The geography of Canada, stretching as it does with only a limited population from Atlantic to Pacific, and with vast territories, differing greatly in soil, in climate and physical appearance, has been the cause of some of the greatest problems both in Church and State. Obviously the consolidation of the provinces into a Dominion was a vital need, and out of this has come Canada's growing sense of nationhood within the great Commonwealth of Nations which together constitute the British Empire. The confederation of the provinces blazed the way for the consolidation of the dioceses of the Anglican Church in Canada into a great autonomous national Church, bound by love and tradition, by its doctrine and its ministry, to the Mother Church and the historic primatial see of Canterbury, but at the same time a free and self-governing Church within the now world-wide Anglican communion.

This chapter therefore will deal largely with the gradual development of the Church's organization which led up to the significant step of the creation of the General Synod of the Church of England in Canada, presided over by a Primate of All Canada, and to the further organization and consolidation of the Canadian Church which came as a result of that epoch-marking event.

Some results of consolidation. Out of the creation of the General Synod have come the foundation of the Missionary Society of the Canadian Church, of which every Church member by virtue of his or her baptism is a member; the establishment of the Sunday School Commission, subsequently widened out into the General Board of Religious Education, now providing a common course and a common set of literature for all our Sunday Schools; the creation of the Council for Social Service to emphasize the Church's social mission and to develop its social ministry; the provision of a common hymn book for all our churches; the issue of a Canadian Book of Common Prayer; the Anglican Forward Movement; the beginning of a Dominion-wide Pensions Fund; and lastly the setting up of the Anglican National Commission.

But it must not be forgotten that even yet the Church in Canada has a long way to go before we are all really thinking, praying and working as a great national unit of the world-wide Anglican communion of the Church of Christ.

Our debt to the sister Church in the United States. While the Church of England in Canada owes an incalculable debt in men and money to the Church in the Motherland across the ocean, it owes in the main its whole modern system of organization to the sister Church in the United States. At the time it looked as if the Declaration of American Independence had dealt almost a death

blow to the Anglican Church in the great southern half of the North American continent, but it must be remembered that many Churchmen, just as earnest as those who in loyalty to the Empire sacrificed their all to come to Canada, felt conscientiously impelled to throw in their lot with the new English-speaking nation, which had asserted its complete independence of the British Crown and its separation from the Motherland. These clergy and laity who remained in the land of their birth or their adoption found themselves suddenly thrown entirely on their own resources for men, money and organization. Right nobly they threw themselves into the colossal task thus suddenly thrust upon them. The American Revolution led to the setting up of an American Episcopate, a step almost hopelessly long delayed, and to the gradual evolution of the system of organization which has been the backbone of the Protestant Episcopal Church in the United States. In the main the organization of the Church of England in Canada (and of the Anglican communion in other overseas Dominions of the Empire) has followed the trail bravely and wisely blazed by the American branch of the Anglican communion. With, of course, variations, our diocesan and general synods are modelled on American diocesan and general conventions, our Missionary Society, our Board of Religious Education, our Council for Social Service, our Woman's Auxiliary (one of the most significantly successful organizations in Canada), our apportionment and budget systems on similar organizations or plans first tried out in the American Church.

On the other hand, the Canadian Church has been constantly supplying men for the ministry of its sister Church in the United States, many of whom have risen to positions of outstanding importance. The greatest example is undoubtedly Bishop Brent, a

graduate of Trinity College, whose services have extended beyond the American Church to the Church throughout the world.

Diocesan synods.

The growth of the organization of the Church in Canada was a healthy natural growth from the bottom upwards, not a system ready-made imposed from the top. The parochial organization of rector, wardens and vestry, with its recognition of the rights and duties of the laity, was adopted from the Mother Church of England. Our diocesan synods, consisting of the bishop, the clergy and lay delegates from all parishes, was an indigenous growth and formed the foundation stone on which all future developments were built. Like the diocesan conventions of the American Church, the diocesan synods of the Canadian Church from the first gave full and due opportunity for the expression of the views of the laity and for their share in the government of the Church. Following the model of the British Constitution itself, the bishop was regarded as the constitutional monarch of a democratically governed diocese.

While the Synod of Toronto formed under Bishop Strachan in 1853 was the first to be established in Canada (and in the Empire), similar movements were on foot in other dioceses which brought similar results. These movements were not looked upon with enthusiasm by the Church in England, and curiously enough were in some cases bitterly opposed by many of the laity in Canada.

First conference of bishops in British North America.

The success of diocesan synods seemed to warrant the establishment of a provincial synod to be presided over by a Metropolitan. After considerable correspondence the Bishop of Quebec (Dr. George Mountain) called a conference of the Bishops of British North America to meet at Quebec on September 23, 1851. Five

of the seven bishops attended, the Bishops of Quebec (George Mountain), Toronto (Strachan), Fredericton (Medley), Montreal (Fulford) and Newfoundland (Feild). The remaining two, the Bishops of Nova Scotia (Binney, just appointed) and Rupert's Land (Anderson), were unable to attend, but subsequently expressed their agreement with the action taken. After a week's deliberation the bishops drew up what has since been known as the Declaration of the Bishops of British North America. After declaring in favour of diocesan synods the bishops stated: "It is our opinion, that as questions will arise from time to time which will effect the welfare of the Church in these colonies, it is desirable that the bishops, clergy and laity should meet in council under a Provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our ecclesiastical affairs as by the said Council may be deemed expedient."

Provincial Synod of Canada.

The Archbishop of Canterbury, to whom the matter was referred, saw no hope of the legal impediments in the way of synodical action being removed, but thought the British Government would agree to appoint a Metropolitan. The Bishop of Quebec replied that "a Metropolitan apart from the object of his presiding in the Councils of the Church would answer no good purpose, so that if Synods cannot be had it would be better for the Bishops in the colonies to remain as they were, under His Grace's own Archiepiscopal jurisdiction." Finally, largely through the efforts of Bishop Strachan, a Canadian Act was passed in 1857 authorizing a provincial synod as well as diocesan ones, and conferring power to appoint a Metropolitan. The Queen was, however, asked to make the appointment, and in 1860 letters patent were issued appointing Bishop Fulford, of Montreal, Metropolitan of Canada, and the following

year the first Provincial Synod of Canada was held in Montreal. Unlike the Convocations of Canterbury and York, as then constituted, this provincial synod included lay as well as clerical representatives. Newfoundland, as a separate colony, and Rupert's Land, so far removed from the rest, did not come into the scheme.

The first Lambeth Conference.

At the third triennial meeting of the Provincial Synod Bishop Lewis of Ontario moved an address to the Archbishop of Canterbury referring to "the recent decision of the Privy Council in the case of "Essays and Reviews," and in the case of the "Bishop of Natal," and entreating him "since the assembling of a General Council of the whole Catholic Church is at present impracticable, to convene a National Synod of the Bishops of the Anglican Church at home and abroad." This step by the Provincial Synod of Canada led to the calling of the first Lambeth Conference.

Later history of the province of Canada.

The first Metropolitan of Canada passed to his reward in 1868 while the Provincial Synod was in session. Meanwhile it had been decided that where there was a responsible local government the Crown could not interfere in ecclesiastical matters, and the Church in Canada and the diocese of Montreal found themselves free to elect their own leaders. The problem was to satisfy both the bishops of the province and the Synod of Montreal. After conference it was agreed that the bishops should submit to the Synod of Montreal the names of clergy, who, if elected, would be acceptable to them. After two sessions of the synod the deadlocks which developed were finally broken by the election in May, 1869, of the Rev. Ashton Oxenden, rector of Pluckley, Kent, and honorary canon of Canterbury Cathedral and well known for his devotional writings, to the metropolitan

see of Montreal. Bishop Oxenden resigned on account of ill health in 1878. The following January the idea of a permanent metropolitical see was abandoned and Bishop Medley of Fredericton became the third Metropolitan of Canada. His successors in this office have been Bishop Lewis of Ontario, 1893, Bishop Bond of Montreal, 1901, Bishop Sweatman of Toronto, 1907, Bishop Hamilton of Ottawa, 1909, and Bishop Worrell of Nova Scotia, 1915, all of whom as a result of the decision of the first General Synod became Archbishops.

Ecclesiastical province of Ontario.

In 1912 the ecclesiastical province of Ontario was set apart from the old ecclesiastical province of Canada, and Archbishop Hamilton of Ottawa became its first Metropolitan. His successors have been Archbishop Thorneloe of Algoma, 1915, and Archbishop Williams of Huron, 1926.

Province of Rupert's Land.

The historic name of Rupert's Land was preserved in Western Canada as that of the first diocese and later of the ecclesiastical province, which owed its foundation to the vision and zeal of Bishop Machray. The first Provincial Synod of Rupert's Land met at St. John's, Winnipeg, in 1875. It has had but two Metropolitans, Bishop (afterwards Archbishop) Machray, 1875, and Archbishop Matheson, 1905. It includes all the dioceses in the civil provinces of Manitoba, Saskatchewan and Alberta, together with Yukon and Mackenzie River in the North-West Territory, Keewatin, partly in Ontario, and Moosonee, partly in Ontario and partly in Quebec. It has often been suggested that Keewatin and Moosonee should be transferred to the ecclesiastical province of Ontario, but the argument has been advanced that both were orginally C.M.S. dioceses created out of the vast original diocese of Rupert's Land, and that on historical grounds the connection should be maintained.

Ecclesiastical Province of British Columbia.

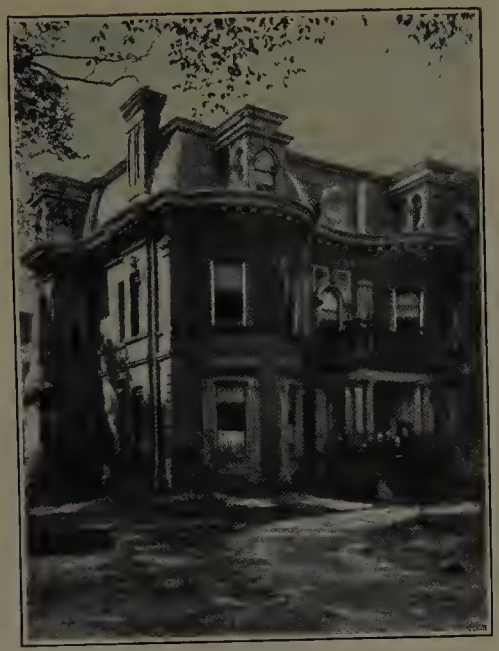
It was not till 1915 that the bishops of dioceses in British Columbia met and elected Archbishop Du Vernet of Caledonia as their first Metropolitan. He was succeeded in 1925 by Archbishop De Pencier of New Westminster.

The Missionary diocese of Algoma.

The establishment of the Provincial Synod of Canada in 1861 brought all the eastern dioceses together, not only for counsel but for practical work. One result was the establishment by it of the missionary diocese of Algoma in 1872 and the election to it of Canon Du Moulin, the eloquent rector of St. Thomas's Church, Hamilton, and subsequently rector of St. James's Cathedral, Toronto, and Bishop of Niagara. After some hesitation he declined the offered see, and in 1873 the Rev. J. D. Fauquier, S.P.G. missionary at Zorra in the diocese of Huron, was elected to the new diocese. After a devoted and faithful Episcopate he died in 1881, and in 1882 the Rev. Edward Sullivan, a brilliant Irishman then rector of St. George's, Montreal, was elected to succeed him.

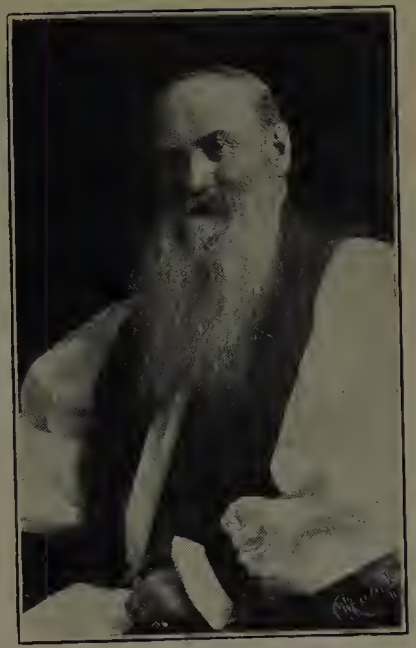
The Domestic and Foreign Missionary Society.

By the direction of the Provincial Synod of Canada appeals for the diocese of Algoma were systematically made and contributions taken up. It was soon found that printed appeals were not financially fruitful and that the eloquent Bishop Sullivan could not spend too much time appealing in the older and richer dioceses without neglecting the colossal missionary tasks of his own. Accordingly the Domestic and Foreign Missionary Society, modelled and named after a similar organization of the American Church, was formed in 1883, and the Rev. C. H. Mockridge, D.D., was appointed its first general secretary. This pioneer of the present Missionary Society of the Canadian Church had no easy task, but gradually it developed the recognition in the Canadian



THE CHURCH HOUSE, TORONTO.

Official Headquarters of the General Synod and its Boards.



ARCHBISHOP MATHESON, THE PRESENT PRIMATE OF ALL CANADA.

Facing p. 176

Church of its definite missionary responsibility and accustomed Churchpeople to regular appeals and contributions for missionary work beyond the borders of their own diocese. Meanwhile the missionary conscience and the missionary consciousness of the Canadian Church were being aroused. There was thus a growing recognition that "the field is the world," and the thoughts of many began to turn to the multitudes of many races and kindreds and tongues in distant lands to whom the name of Jesus and His saving grace had not been proclaimed. It was not, however, till 1890 that the D. and F.M.S. felt able to send out the Rev. J. G. Waller, a graduate of Trinity College, Toronto, as the first official missionary of the Canadian Church to heathen lands. He was followed to Japan by the Rev. F. W. Kennedy in 1894, and the Revs. C. H. Short and Egerton Ryerson in 1900, graduates of Trinity. The provinces of Shinshu and Echigo, Japan, were recognized as the special field of the official missionary society of the Canadian Church.

The Woman's Auxiliary and its founder.

Again, following the lead of the American Church, a little band of devout Churchwomen of Ottawa, headed by Mrs. Tilton, and including Mrs. Forest, Mrs. Pollard, Mrs. W. Mucklestone, Mrs. Cunningham Stewart, Mrs. Matheson and Mrs. Bell, appeared on April 16, 1885, before the Board of the D. and F.M.S. meeting at Ottawa and asked and were granted permission to form a Woman's Auxiliary to the Board.

Mrs. Tilton had recently paid a visit to a friend in New York and had gladly accepted an invitation to attend a Woman's Auxiliary meeting, with the following momentous result as related by herself: "I did not know anything about the Woman's Auxiliary, except that it was an organization of Churchwomen, and as I sat at the meeting that day and listened to the wonderful

account of the money given and the work done, I longed that some society of the same sort might be formed in Canada, but it seemed quite impossible. However, afterwards, when the reports were given by Dioceses, I began to realize that the thing was after all not impossible for Canada, and the thought came again and again, 'Why not try?' Before I left New York, therefore, I got all the information about the Woman's Auxiliary I could, and with many prayers for guidance, I laid the matter before other workers on my return home."

According to the first constitution, which was modelled on the American, the wife of the metropolitan bishop became *ex-officio* general president. Mrs. Tilton was at once appointed general secretary and undertook the task of interesting the ten bishops of the province of Canada in the formation with the consent of their synods of Diocesan Boards of the W.A. In 1892 the changed constitution made the offices elective and Mrs. Tilton was chosen President, an office which she held till 1908. She passed over to the life beyond on May 28, 1925.

Of saintly character and consecrated life, alert, keen, tall, heart and soul in the matter she had in hand, Mrs. Roberta E. Tilton made a contribution to the Canadian Church surpassed in its influence for good by none even of the Church's greatest leaders.

As the W.A. to the M.S.C.C. the organization she founded and guided is possibly the most widespread and influential organization of the Canadian Church of today. "The little one has become a thousand." On December 31, 1927, the Canadian W.A. numbered 94,256 members in 3,051 branches, covering every diocese and most of the parishes. The budget adopted for 1929 at the last annual meeting held in Edmonton calls for $230,936. A valuable feature of its work

has been the *Living Message* (originally the *W.A. Letter Leaflet*, ably edited for a quarter of a century by Mrs. Willoughby Cummings, D.C.L., who has just written a valuable History of the Canadian W.A.

Wycliffe College as a missionary force.

The largest theological college in the Church of England in Canada today is Wycliffe College, Toronto, which owed its establishment not to an official movement, but to the sincere conviction of many earnest Churchpeople, including many of the most influential laymen, that such an institution was vitally necessary to conserve and to propagate the principles of the Reformation. In 1869 the Evangelical Association of the United Church of England and Ireland in the diocese of Toronto was formed with nine well-known laymen and Archdeacon Boddy on the committee. In 1873 the Church Association of the diocese of Toronto was formed among Evangelical Churchpeople. Prominent Evangelical laymen included such outstanding names as Professor (afterwards Sir) Daniel Wilson, Herbert Mortimer (sen.), Hon. S. H. Blake, Dr. J. G. Hodgins and Robert Baldwin. In 1877 the Rev. J. P. Sheraton, rector of Pictou, Nova Scotia (familiarly known by Wycliffe men as "the little doctor"), was brought to Toronto to edit the *Evangelical Churchman* and to be the first principal of a proposed evangelical divinity school, which was first incorporated as the Protestant Episcopal Divinity School. It was opened in St. James's Cathedral schoolhouse with a class of nine earnest young men, including the future Archbishop Du Vernet of Caledonia. Success attended the new college, and in 1882 its first building was opened and the name of Wycliffe, "the morning star of the Reformation" in England, given to it.

A great outstanding contribution of Wycliffe College has been the burning zeal for the evangelization of

the world which has characterized its students and its graduates.

It was in 1888, two years before the D. and F.M.S. was able to send out the Rev. J. G. Waller to Japan, that the Rev. J. Cooper Robinson, a graduate of Wycliffe, felt called to offer himself to the society for the foreign field. As the D. and F.M.S. felt that its funds could not permit such an undertaking, Mr. Robinson appealed to the Alumni Association of his college, which formed what was known as Wycliffe Missions, which sent Mr. Robinson to Japan, to be followed in 1894 by the Rev. J. McQueen Baldwin.

The Canadian Church Missionary Society.

In 1894 Wycliffe Missions was widened out into the Canadian C.M.S., working in close relationship with the English C.M.S. into whose fields its missionaries were sent. The missionaries sent out by the Canadian C.M.S. have included the Rev. H. J. Hamilton and the Rev. Arthur Lea (both of whom became bishops), Miss Trent, Miss Young and Miss Archer to Japan; the Revs. W. C. White (now bishop) and J. R. S. Boyd to China; the Rev. T. B. R. Westgate (now of the Indian and Eskimo Commission) and Dr. Crawford to Africa; Miss Thomas to South America; Miss McKim to Persia; the Rev. Dr. Gould (now general secretary of the M.S.C.C.) to Palestine; the Rev. I. O. Stringer (now bishop) to Herschell Island.

The Winnipeg Conference.

While the Church in Eastern Canada had begun to recognize that its missionary obligations extended beyond its own borders, and even beyond the Dominion, the Church in the West had under the able leadership of Bishop Machray been lengthening its cords and strengthening its stakes. Thoughtful Churchmen in the East began to recognize the vital need of consolidating the Church throughout the Dominion, and Bishop Machray was anxious that

some way might be devised by which some help could be given by the Church in the East to the vast missionary problems of the West.

In 1889 the Provincial Synod of Canada appointed a committee to call together a conference of representatives of all the dioceses in British North America to find, if possible, a basis of consolidation. These included the province of Canada with nine sees, the province of Rupert's Land with eight, three sees in British Columbia, and the diocese of Newfoundland. Much discussion ensued, and the proposal might easily have been wrecked over the question as to whether provincial synods should be retained or abandoned. Many in the East, including the diocese of Montreal, favoured the latter, but Bishop Machray, while favourable to the establishment of a General Synod, was opposed to such a step if it meant the abolition of the provincial system.

The proposed conference met at Winnipeg on August 15, 1890, immediately following an important session of the Provincial Synod of Rupert's Land at which a Constitution was approved, provided provincial synods were retained, and all its members appointed as delegates.

The Winnipeg Conference, to which the Canadian Church owes so much, was composed of seven bishops, thirty-three clergy and twenty-five laymen. It included ten members of the special committee of the Provincial Synod of Canada, ten other delegates from eastern dioceses and two from British Columbia (both from the diocese of New Westminster). Bishop Machray was appointed President of the Conference and Canon Matheson (the present Primate) and Dr. Leo Davidson of Montreal secretaries.

Two resolutions were passed: (1) That this Conference is of opinion that it is expedient to unite and

consolidate the various branches of the Church of England in British North America; (2) that in any scheme of union the Conference affirms the necessity of the retention of provinces under a General Synod.

Charles Jenkins, one of the secretaries appointed by the Provincial Synod of Canada, and one of the ablest laymen the Church in Canada ever produced, presented a memorandum embodying the chief points of a probable basis of a Constitution for a General Synod. The memorandum was referred to a committee, carefully considered and with some amendments unanimously adopted by the Conference.

The establishment of the General Synod.

What was known as the Winnipeg Scheme provided for a General Synod, consisting of an Upper House, the bishops, and a Lower chosen on a proportionate basis from the clergy and laity by the diocesan synods. The President, who was to be styled Primate, was to be elected by the bishops from among the Metropolitans; the General Synod was to have power to deal with all matters affecting the general interest of the Church, but none of its canons of a coercive character or involving penalties or disabilities was to be in operation until accepted by the provincial synods, or the synods of dioceses not included in a province. The following were suggested as properly being within its jurisdiction:

(*a*) Matters of doctrine, worship, and discipline.

(*b*) All agencies employed in the carrying on of the Church's work.

(*c*) The missionary and educational work of the Church.

(*d*) The adjustment of relations between Dioceses in respect to Clergy Widows and Orphans Funds and Superannuation Funds.

(*e*) Regulations affecting the transfer of Clergy from one Diocese to another.

(*f*) Education and training of candidates for Holy Orders.

(*g*) Constitution and powers of an Appellate Tribunal.

(*h*) The erection, division, or rearrangement of Provinces; but the erection, division, or rearrangement of Dioceses, and the appointment and consecration of Bishops within a Province, were to be dealt with by the Synod of that Province.

First meeting of General Synod. It was decided that the first meeting of the General Synod should be called by the Metropolitan senior by consecration, to meet in Toronto in September, 1893.

The opening service was held on September 13 in the choir of St. Alban's Cathedral, erected by Bishop Sweatman, Bishop Machray preaching the sermon from Deut. xxxi. 6: "Be strong and of a good courage." In it, speaking for the West, he said, "We are looking forward to a General Synod, simply for united practical work, through the systematizing, unifying, and consolidation of the work of the Church in its various departments, for the provision of any additional Services, so that there may be a uniformity of use throughout the Dominion, and for giving expression to the mind of the Church on social, moral and religious questions as may be needed. And we believe each of the Synods in its own place can individually second and advance this common work. . . . What a great field of work is before a United Church, as a living missionary Church, in this growing Dominion."

At the opening session Bishop Lewis of Ontario, Metropolitan of Canada, presided, and after the bishops

had withdrawn Dean Grisdale of Winnipeg was chosen temporary chairman of the meeting.

At a joint conference the next day a committee consisting of the Bishops of Rupert's Land (Machray), Toronto (Sweatman) and New Westminster (Sillitoe), and twelve clerical and twelve lay delegates presented three declarations unanimously agreed upon. These included: (1) A solemn declaration that the Church of England in Canada desired to continue an integral part of the Anglican communion; (2) preserving all rights, powers and jurisdiction of diocesan synods; (3) leaving the retention or abolition of provincial synods to the provinces and the dioceses within such provinces.

On the basis of this report presented by Bishop Machray the meeting unanimously declared itself a General Synod of the Church of England in Canada and the Doxology was sung.

The first Primate.

Later on it was decided that the President of the General Synod should be styled "Primate of all Canada and Metropolitan of his own Province, and Archbishop of the See over which he presides." On September 18 at a joint session it was announced that on the motion of the Metropolitan of Canada the Bishop of Rupert's Land had been unanimously elected Primate. It was further decided by both houses that the Metropolitan of each province should be designated Archbishop of his see as well as Metropolitan of his province.

Thus Dr. Machray, who had already received from the Crown the signal honour of being appointed Prelate of the Most Distinguished Order of St. Michael and St. George, became the first Primate of the Church of England in Canada. He and Dr. Lewis, the Metropolitan of Canada, were the first Archbishops appointed in the Anglican communion throughout the world

other than those of the historic sees of Canterbury and York, Armagh and Dublin.

The General Synod's first-born.

The first great result that Canada's first Primate, Archbishop Machray, expected from the consolidation of the Church and the establishment of the General Synod was the coming of substantial help from the whole Canadian Church to lift in some measure the almost overwhelming burden laid upon the shoulders of himself and his fellow-bishops of the West to provide for the missionary expansion needed to meet the growing tide of migration to the prairies. For this he worked incessantly, but he was not to see any concrete result for nine years. Settlers in the West had hard work to establish themselves for the first few years, and British settlers had been almost entirely unaccustomed to giving for the support of the Church's services. Yet they loved the Old Church and her services. On one occasion a woman, who had walked six miles to attend a service, said to Canon O'Meara of St. John's, Winnipeg, "God bless you for bringing us this service; it's many a year since I heard the Church of England service, and it's just like a bit of heaven to hear the old words again." The great English Societies were beginning to reduce their grants and to expect that in a constitutional Church, in a Dominion of whose riches they heard so much, the older and wealthier dioceses should assist the newer and poorer. The meeting of the second General Synod in Winnipeg in 1896 had given many eastern Churchmen their first glimpse of the West, and a Board of Missions was formed for all Canada, but when it got to work it was found to be too restricted and circumscribed to be of much service. Meanwhile the D. and F.M.S. found its hands full with Algoma, and in 1898 only gave $250 for the Home Mission Board of Rupert's Land, while the attention of the Canadian

C.M.S. was mainly directed to the foreign field. However, in 1901 the Provincial Synod of Canada decided to merge the D. and F.M.S. in a Missionary Society of the General Synod, and the Primate set to work to prepare a canon on the subject. When the General Synod of 1902 met in Montreal the Primate was ill in England, whither he had been summoned to attend the Coronation, and Archbishop Bond, who had succeeded Archbishop Lewis as Metropolitan of Canada, presided and read an address prepared by Archbishop Machray, emphasizing the fact that "by far the most important question before the General Synod is the establishment of a Missionary Society for the whole Dominion," and pointing out that effective results could not be expected without the appointment of a secretary.

The Upper House adopted and sent down the canon prepared by the Primate. It was then successfully piloted through the Lower House by Matthew Wilson, K.C., a warm friend of the Primate, and a devoted and skilful layman, and carried unanimously, all joining in the doxology. Thus the M.S.C.C. was born, and before the synod closed a Board of Management was formed, and the Rev. L. N. Tucker, then rector of Christ Church, Vancouver, appointed its first general secretary.

The M.S.C.C. and its work. The first meeting of the Board of Management of the M.S.C.C. was held at Montreal in November, 1902. The problems were many. How much dare the new society ask of the whole Church? How should it be apportioned? How should it be distributed? And perhaps greatest of all, how should the D. and F.M.S. and the Canadian C.M.S. be brought together?

Amid many protests and much doubting it was decided to ask for $73,000, more than double what

the Church had ever raised before for extra diocesan missions. This was apportioned among the dioceses as equitably as possible. The proportion to be spent in the foreign and the Canadian fields was set at 1 to 2, and as the incomes of the D. and F.M.S. and the C.C.M.S. for foreign work, totalling about $20,000, were found to be in a ratio of 7 to 13, about the same proportion was continued. At the end of the first year the receipts, to the joy and surprise of all, came to within $500 of the amount asked.

The relationship between the D. and F.M.S. and the C.C.M.S. was discussed in conference, and a basis of union adopted and approved at London in 1904. Thus, unlike the Church in the Motherland, the Canadian Church has now only one Missionary Society, consisting of all baptized members of the Church, the work of which is conducted by an official Board of Management including all the bishops, and clerical and lay representatives of every diocese. The W.A. also became the W.A. of the M.S.C.C. and extended its organization throughout Canada.

At a time when many doubted the need of employing a general secretary devoting all his time to the work of an office and office staff, Canon Tucker, to whom the Canadian Church owes much, threw the weight of his convincing and abounding eloquence and his tireless zeal into the work. In 1911, when he became Dean of St. Paul's Cathedral, London, Ontario, his mantle as general secretary fell to a worthy successor, Canon S. Gould, then a missionary in Palestine.

The history, the triumphs and the problems of the M.S.C.C. in the Canadian and the foreign fields would fill a book. Events in its career of outstanding importance have been the establishing of the missionary diocese of Honan, under Bishop Wm. C. White, 1909; the creation of the missionary diocese of Mid-Japan,

under Bishop H. J. Hamilton, 1912; the taking over of the missionary district of Kangra, North India, 1912; the undertaking of missionary work among the Orientals in British Columbia, 1917; the Church Camp Mission work, 1911; the assistance given to the Columbia Coast Mission, 1917; the establishment of the Indian and Eskimo Commission to look after the Indian boarding schools, 1921; the creation of the Arctic Mission, under an Archdeacon of the Arctic, to develop further the work for the Eskimos, 1927. The budget of the M.S.C.C. for the current year calls for an apportionment of $300,000, with $25,000 for work among the Jews in Canada. The M.S.C.C. owes much to the services of Bishop Williams (now Archbishop) as Chairman of the Executive since 1909, and of Chancellor Worrell as Treasurer from 1907 to 1927, and his successor, Mr. J. M. McWhinney, and of its accountant, Mr. R. A. Williams.

Missionary movements. During the present generation the missionary work of the Church has been greatly advanced by a number of important missionary movements. The Student Volunteer Movement, with its watchword, "The Evangelization of the World in this Generation," made the world's need an appeal to the chivalry of students. Dr. John R. Mott, its leader, reported that, in proportion to the number of its students, Wycliffe College, Toronto, had proved the greatest recruiting centre for missionaries among all the colleges of the world. Mission study classes have widened the interest of many. The Missionary Prayer and Study Union (established in 1910 by the M.S.C.C.) issued its Cycle of Prayer and organized our first Summer School. The Laymen's Missionary Movement, with Mr. R. W. Allin as secretary of the Anglican section, did much to further the solution of the ever-present financial problem by setting forth the value of

the duplex envelope, one side for the parish, the other half for outside calls, and the every-member canvass.

The Sunday School Commission and the G.B.R.E.

While the General Synod dealt first with its outstanding problem, that of the missionary work of the Church, it has also set forth from the first its responsibility for the educational and the social welfare work of the Church. Today, based on the threefold character of the ministry on earth of the great Head of the Church, missionary, educational and social service, the Canadian Church has three national boards, the M.S.C.C., the G.B.R.E., and the C.S.S.

At the third session of the General Synod held in Montreal in 1902 a resolution was moved by Canon Tucker, seconded by Archdeacon Worrell (now Archbishop of Nova Scotia), establishing a Sunday School Committee of the General Synod. At the fourth session held in 1905 this committee presented a brief report, suggesting as a remedy for the disorganized and disunited state of Sunday School work a fuller system of organization. In 1908 at Ottawa the Sunday School Commission was formed, and in 1910 the Rev. R. A. Hiltz became its general secretary. In 1918 the General Synod meeting in Toronto at the request of the Sunday School Committee adopted a canon establishing the present General Board of Religious Education, the name adopted emphasizing the widened scope of the work committed to it.

From the formation of the Sunday School Commission onwards for many years its chairman was the Rev. Canon Rexford, Principal of the Montreal Diocesan College. No better choice could have been made, and the Sunday School work of the Canadian Church owes an incalculable debt to him. The Board has also been fortunate in having as the chairman of its Executive the present Bishop of

Toronto, Dr. Sweeny, and as treasurer Mr. James Nicholson.

One of its greatest achievements, illustrating the tendency of party spirit to disappear in the Canadian Church, was the purchase and combination of the two series of Sunday School lesson helps and literature—the Canadian Church Sunday School Institute and the Church Record Publications—to form in 1920 the official Sunday School literature of the Canadian Church, with the Rev. D. B. Rogers as educational secretary. Over 140,000 persons are now using publications of the G.B.R.E. In 1908 the Canadian Church had little or no Diocesan or Deanery Sunday School organization; no literature available dealing with any of the organized departments of Sunday School work; no general channel for bringing before the parishes, deaneries and dioceses the best methods in Religious Education; no official Lesson Courses or publications for pupils and teachers; no generally recognized system or standard for training teachers; no courses of instruction in Religious Education in most of our Theological Colleges; no systematic plan or policy for reaching and helping the older boys and girls; no Summer Schools; no central bureau of information for those seeking help and guidance in the Religious Educational Work of the Church; no General Field Work being done. All this the G.B.R.E. has now been able to supply.

Two developments of special interest in Sunday School work have been the Sunday School by Post and the Sunday School Caravan Mission. Through the former 20,000 children in isolated districts in twelve dioceses are now receiving Sunday School lesson helps regularly. Through the latter, ten Sunday School vans are now working in eight western dioceses, visiting remote districts, starting new Sunday Schools

and linking up children with the Sunday School by Post. The van work was started by Miss Hasell, a trained worker from England, who has also secured most of the necessary funds, help being now given by the G.B.R.E., W.A. and other Canadian sources.

The Council for Social Service.

For a number of years the General Synod had a committee on Moral and Social Reform, which took part in the work of the Moral and Social Reform Council for Canada, the name of which was changed to the more constructive one of the Social Service Council of Canada, of which Dean Tucker was, and is, President.

In 1915 the General Synod, influenced largely by Dean Tucker, who urged that "Social Service must take its place by the side of Missions and the Religious Training of the Young," established the Council for Social Service. Its duties were by canon defined as follows: "To study social problems with a view to the solution of them in harmony with the spirit of the Lord Jesus Christ; to adopt such measures as may seem advisable to promote the care and training of immigrants in Canadian citizenship, the maintenance of just conditions of living, the conservation of morals, health and life; and generally to promote the formation of a Christian public opinion upon social problems, and to take such action as may be necessary to make effective all directions in these matters which may be given by the General Synod."

The Primate is President of the Council. For three years useful work was carried on by the Executive Committee, of which Bishop Williams of Huron was chairman and Archdeacon Ingles secretary. In 1918 Canon C. W. Vernon was appointed general secretary. The Council has sought to emphasize the social message and to develop the social work of the Church throughout the Dominion along constructive and useful lines.

In 1919 it assumed responsibility for the chaplaincy work at the ocean ports on behalf of immigrants, begun many years before by the S.P.C.K. Since then its Welcome and Welfare work has rapidly developed, and through its connection with the Church of England Council of Empire Settlement, established in 1925 by the National Assembly of the Church of England (partly through the efforts of our own Council), it has taken an active part in Empire Settlement work. It now has three Church Hostels for Boys in the Canadian West, at Edmonton, Melfort and Indian Head.

Its Bulletins on social welfare subjects, sent free to the clergy and workers of the Church throughout Canada, have been much appreciated.

Like the M.S.C.C. and the G.B.R.E., the C.S.S. is supported by the Church throughout the Dominion on the apportionment plan. The Bishop of Toronto, who has taken a deep interest in social service work, is chairman of its Executive and Mr. G. B. Woods its treasurer.

The Anglican forward movement.

At the close of the Great War all religious communions in Canada felt that the time was opportune for a great forward movement. In our own Church one pressing need for such a step was the complete withdrawal of the C.M.S. from the support of the Indian and Eskimo Missions in Canada, a work which it originated and carried on with lavish generosity in men and money and with marked success. G. B. Nicholson, of Chapleau, a member of the General Synod, whose name will ever be gratefully remembered as "The Father of the Anglican Forward Movement," took up the proposal for such a movement with such eloquence and such fervent zeal at the General Synod's meeting at Toronto in 1918, that the Anglican Forward Movement was started and its scope made to cover a real effort to set the

general finances of the Church on a safer and more solid basis.

The total objective of the Anglican Forward Movement allotted to the dioceses was $2,607,000, and the amount paid in, as reported to the General Synod in 1924, was $3,089,468.49. Of this $961,611.82 was paid to the dioceses for diocesan local needs, the receipts by other funds being: Indian and Eskimo Endowment Fund $301,578.95; General Synod Beneficiary Fund $753,947.40; Primacy Expense Fund $50,263.15; General Synod Executive Council Fund $100,526.30; Indian and Eskimo Equipment Fund $100,526.30; Settlers Church Extension Fund $150,789.50; Foreign Missions and Work among Orientals in Canada $191,000; W.A. Extension and Equipment Fund $150,789.50; General Board of Religious Education $50,263.15; Council for Social Service $50,263.15. An amount of $10,052.65 allocated for War Service Commission and Contingencies, as the need of the War Service Commission had ceased, was given to the Brotherhood of St. Andrew. The cost of organization, publicity, collection and administration was 6 per cent. of the amount received.

The Anglican Forward Movement came when Canada was prosperous, all hearts were thankful for the termination of the war, and all religious communions were engaged in a similar work; but its success owed much to the fine leadership of its chairman, Bishop Williams of Huron, its secretary, Canon Gould, its treasurer, Dr. J. A. Worrell, its literature secretary, the Rev. W. E. Taylor, its commissioner, the late Evelyn Macrae, the splendid support of the W.A., and the ready enthusiasm and hard work of bishops, clergy and laity throughout the Dominion. It set a new standard of giving for Churchpeople and showed what a well planned and united effort could achieve. With-

out it the general and diocesan work of the Church today would have been in a critical state indeed.

The Pension Fund Committee.

The Anglican Forward Movement made possible a Pension Scheme for superannuated clergy and the widows and orphans of the clergy, to supplement diocesan plans. The Pension Committee of the General Synod under the chairmanship of Bishop Farthing of Montreal is now formulating plans for a worthy and complete Pension Scheme for the Church of England in Canada, which will probably be largely based on the American plan successfully adopted under the leadership of Bishop Lawrence of Massachusetts.

Some consolidating influences.

A number of influences have been at work gradually effecting a further consolidation of the Canadian Church. Chief among these have been the Primacy, of which there have been four occupants: Archbishop Machray of Rupert's Land, 1893-1904; Archbishop Bond of Montreal, 1904-1906; Archbishop Sweatman of Toronto, 1907-1909; and the present honoured Primate, Archbishop Matheson of Rupert's Land. Only those in close touch with the occupants of the leading post in the Canadian Church can realize the vast and growing work and correspondence which the office entails.

The work of the General Synod has been carried on between sessions by its Executive Council, which was largely rendered inoperative for lack of funds till the Forward Movement provided a capital fund of $100,000, from the interest of which the travelling expenses of members and the incidental expenses can now be met. The next General Synod will, it is expected, confirm plans by which the work of the Church will be further consolidated, all the boards becoming Executive Committees of the Executive Council.

The General Secretaries of the three boards have also proved a consolidating and unifying influence, acting somewhat as liaison officers between East and West, and interpreting one to the other.

The Anglican National Commission.

At the General Synod held in Kingston in 1927 the outstanding event was the decision to face squarely all the problems still confronting the Church, and the Anglican National Commission was established with G. B. Nicholson as convener.

The resolution of the General Synod was as follows:

"1. That the Bishops of the Church be asked to issue a call to all clergy and people to a season of meditation upon the presence of the Holy Spirit in the Church of our own day, and to earnest prayer that He will guide and strengthen us in the tasks that lie before us.

"2. That a Joint Commission to be known as the Anglican National Commission to be set up by this General Synod for the purpose of making a complete survey of all the varied problems and needs of the Church in the light of the reports of the Executive Committees of the M.S.C.C., the G.B.R.E., the C.S.S., the Beneficiary Committee and the National Laymen's Committee, the resolutions submitted to or passed by the General Synod, together with all appeals of whatsoever character relating to the work of the Church in the home or foreign field, and to arrange a plan by which the work of the National Laymen's Committee may be continued and developed."

The Commission appointed the Archbishop of Huron its chairman, G. C. Coppley treasurer, Dean Broughall secretary, and three Field, Commissioners—Bishop Owen of Niagara, Canon Gould and Chancellor Gisborne—who will visit all the dioceses in the next three years and report fully to the Commission.

The Book of Common Praise.

The General Synod has not only devoted its efforts to consolidating and developing the work of the Canadian Church, it has also taken some important steps to enrich and to unify its worship. In England the National Church has no common hymn book. In Canada churches of all schools of thought now use the Book of Common Praise, the official hymn book of the Church of England in Canada, published for the Church by the Oxford University Press, the royalties going to enrich the missionary funds of the Church. It originated with a resolution passed by the General Synod in 1905, which was moved by James Edmund Jones, and seconded by the late Archdeacon Fortin. The chairman of the compilation committee was Bishop Hamilton of Ottawa, its vice-chairman Bishop Williams of Huron, and its indefatigable convener and secretary James Edmund Jones. What appeared the colossal feat of producing a common hymnal to replace the older books, reflecting more or less the viewpoint of differing schools of thought, was accomplished by a generous policy of inclusion and by an equally generous give-and-take attitude on the part of members of the committee. When the Book of Common Praise was adopted by the bishops, clergy and lay delegates on September 26, 1908, its opening hymn by Bishop Heber, "Holy, Holy, Holy, Lord God Almighty!" was sung by the General Synod of Canada as an act of praise to God and amid a scene of intense enthusiasm.

The Book of Common Prayer, Canada.

Encouraged by its success in producing a common hymn book, the General Synod then set about the even more difficult task of Prayer Book Revision. After long and faithful labours by a committee of which Bishop Williams of Huron was chairman, and Archdeacon Armitage secretary, "The Book of Common Prayer and

Administration of the Sacraments and Other Rites and Ceremonies of the Church according to the Use of the Church of England in the Dominion of Canada" was published; this time the Cambridge University Press being the publishers. The policy adopted and the results of the revision are clearly set forth in the Preface, which is here reproduced in full:

"The Book of Common Prayer is a priceless possession of our Church. By its intrinsic merits, as a book designed for the reverent and seemly worship of Almighty God, as well as by its historic associations, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein which would impair or lessen this deep-seated affection.

"But through the lapse of some three hundred years many changes have taken place in the life of the Church and in its outlook upon the world. The present life and larger outlook of the Church are seeking more adequate expression than the Book of Common Prayer has hitherto afforded, and seem to require judicious adaptation and enrichment of the Book in order that it may more fully meet the needs of the Church in this age and in this Dominion.

"Therefore the General Synod of the Church of England in Canada determined to make such adaptations and enrichments in the body of the Book as would serve this purpose. But to avoid the risk of changes that might impair the character of the Book, the General Synod clearly ordained the limits within which such adaptation and enrichment might be made, forbidding any change in text or rubric which would involve or imply a change of doctrine or principle of the Church of England as set forth in the Book of Common Prayer, or any other change not in accordance

with the 27th Resolution of the Lambeth Conference of 1908.

"The chief results of the present Revision will be found to be: The adaptation of rubrics to customs generally accepted at the present time; the provision of directions for the combined use of the different Services; the adaptation and enrichment of the Occasional Offices; the supplying of Forms for Additional Services in use throughout the Church, though not provided for in the Book of Common Prayer heretofore; the addition of many new Prayers for Special Occasions; the revision of the Calendar, the Lectionary, and the Psalter.

"This present book, the fruit of much prayer and toil, is set forth in the firm belief that, by the alterations and additions herein made, it will both provide greater variety in Public Worship and better meet the needs of the Church in this land: and in good hope that, thus adapted and enriched, it may prove more generally serviceable to both Clergy and people in the worship of God throughout this Dominion."

Thus with little controversy and no serious difficulty the Canadian Church has now not only a hymn book, but a revised Prayer Book of its own.

Other British Societies and their work for the Canadian Church.

In addition to the greater English Societies, the S.P.G., the S.P.C.K. and the C.M.S., and the work of the definitely official organizations of the Canadian Church, a number of other organizations of the Mother Church in England have done much for Canada.

The Bible Society.

The British and Foreign Bible Society by the distribution of the sacred Scriptures, and by the publication of editions of those Scriptures in the many languages used in Canada and in our foreign fields, has always been of the greatest possible help in our missionary work.

The Colonial and Continental Church Society.

The Colonial and Continental Church Society in East and West has done much fine missionary work. The C. and C.C.S. was founded originally in 1823 as "The Society for Educating the Poor of Newfoundland," by Samuel Codner, a devout layman with large fishing interests in that colony, who during a storm at sea had vowed that if his life were spared he would devote it to spreading the Kingdom of God. Later on it became "The Church of England Society for Newfoundland and the Colonies." In 1838 Mr. and Mrs. King were settled at Sherbrooke as the Society's first teachers in Canada. Its first representative in Canada was the Rev. Mark Willoughby, who had been the Society's assistant secretary in England, Codner himself acting for many years as honorary secretary. Another lay worker, who represented the Society's work in the Maritime Provinces, was William Bennett Bond, afterwards Archbishop of Montreal. A second source of the C. and C.C.S. afterwards amalgamated with the first was the Western Australian Missionary Society founded in 1835, which soon enlarged its scope and became the Colonial Church Society, which in 1839 sent out Mr. and Mrs. C. Richardson to Nova Scotia. As general supervisor Mr. Richardson extended the work to New Brunswick, Prince Edward Island and Lower Canada.

In 1851 the two societies were united as the Colonial, Church and School Society, and assistance was sent to the newly consecrated Bishop of Rupert's Land, thus marking the beginning of the Society's work in Western Canada.

The C. and C.C.S. and the diocese of Huron.

The diocese of Huron, then in the backwoods stage of settlement, became for a while the Society's chief field in Canada. The Rev. Isaac Hellmuth, a Polish Jew, who had been ordained in 1846 by Bishop George Moun-

tain (then of Montreal), went to England and was for ten years one of the organizing secretaries of the Society, which then appointed him its general superintendent in Canada. Hellmuth was successively Principal and Professor of Divinity of Huron College, which he was instrumental in founding, archdeacon, rector of St. Paul's Cathedral, Dean of Huron, Coadjutor Bishop, and in 1871 Bishop of Huron, succeeding Dr. Cronyn. No less than forty-five parishes in the diocese of Huron received aid from the Society at one time or another.

The most romantic feature of the Society's work in the diocese was "The Mission to the Free Coloured Population of Canada," founded in 1854 by the late Lord Shaftesbury to meet the needs of the thousands of slaves who fled to Canada, as immortalized in "Uncle Tom's Cabin." From 1854 to 1879 over £11,400 was expended on this mission.

The C. and C.C.S. and Western Canada.

The Society adopted its present name in 1861. During the present period the major field of the Society's work in Canada shifted to the diocese of Saskatchewan, and is inseparably connected with Archdeacon (now Bishop) Lloyd and Emmanuel College. In 1903 the Rev. G. E. Lloyd, then doing deputation work for the Society in England, suggested that he should accompany the Barr Colony of some 2,000 people to Saskatchewan as its chaplain. Here he and his family resided at what became Lloydminster, in a makeshift dwelling partly tent and partly shack, replaced at the approach of winter by a log building, the ground floor used as church, the upper as the missionary's residence. In three years, aided by funds and men from the Society, he established thirty-five centres at which the services of the Church were held. In 1907 the Society established a North-West Canada Special

Fund, and Lloyd, now archdeacon, was brought over to England, where his deputation work met with conspicuous success, obtaining fifty-five young men to go out as catechists and to be trained for the ministry on the prairie. Emmanuel College, with Archdeacon Lloyd as principal, was removed to Saskatoon, where the students lived for a while in a series of small wooden shacks. Later on the present fine Emmanuel College was built. Since 1904 the Society has sent nearly 400 young workers to Western Canada, has spent over $1,500,000 and has guaranteed the maintenance of Emmanuel College till 1934 at a yearly cost of about $25,000.

The Archbishops' Western Canada Fund.

The English Archbishops' Western Canada Fund did much to interest people in England in the Church's work in Western Canada, and sent out for terms of service young English clergymen and laymen by whom much self-sacrificing work was accomplished. Its chief fields of operation were the diocese of Qu'Appelle, where the Railway Mission was started by the Rev. Douglas Ellison, in the southern part of the diocese of Calgary, and at Edmonton, where the Edmonton Mission was started under the Rev. W. G. Boyd and used as a centre for missionary work in the surrounding country. One of the lay-workers of the Edmonton Mission, J. Burgon Bickersteth, is now rendering fine service to the young men of Canada as warden of Hart House at the University of Toronto.

The British Columbia and Yukon Church Aid Society and Diocesan Associations.

The British Columbia and Yukon Church Aid Society has greatly aided the Church in British Columbia, notably by securing the endowment for the diocese of Cariboo, the first bishop of which, Dr. Walter Adams, was consecrated in 1925.

The Algoma and Qu'Appelle Associations in

England have also rendered much help in men and money, the income of the former being some $7,000, and of the latter some $10,000 a year.

The Fellowship of the Maple Leaf.

The Fellowship of the Maple Leaf, founded by Dr. Lloyd, now Bishop of Saskatchewan, has sent to Canada 492 British teachers, who in the main have worked in rural schools in the West and often in foreign districts, and has established teachers' hostels in close touch with normal schools in the West for the training both of English and Canadian born teachers. Through it an "anonymous donor," understood to be an English lady, whose son was killed in the Great War, has been interested in Western Canada. She has already built the Teachers' Hostel, the bishop's residence, and St. Matthew's Church at Regina; contributed £500 to the Teachers' Hostel at Saskatoon; cleared off the debts on St. George's College for boys and St. Alban's College for Girls, Prince Albert; given an Anglican Girls' Hostel to Edmonton and assisted that diocese in many other ways.

Voluntary organizations in the Canadian Church.

The present period, in addition to witnessing the creation of all our official organizations in the Dominion field, has also witnessed the development of a number of useful voluntary organizations, which have at one time or another been granted the approval of the General Synod, and most of which have tended to become connected officially or semi-officially with the official boards of the Church.

The Anglican Young People's Association.

The Anglican Young People's Association, familiarly called the A.Y.P.A., is an indigenous growth, has passed through the three stages of being diocesan, provincial and Dominion wide in its organization, and has attained to 618 branches and the largest membership of these societies.

Its founder was the late Canon Brown, rector of Paris, Ontario, and he with the Rev. D. Williams (now Archbishop) moved the resolution in 1902 at the Synod of Huron held at London which led to its formation. In 1910 a provincial organization was formed, in 1913 the Dominion Association with Clarence Bell as its first Dominion President. In 1918 its work was definitely related to the G.B.R.E.

The principles of the A.Y.P.A. are "Worship, Work, Fellowship, Edification," and its motto "For Christ and the Church."

The Mothers' Union.

Two others, the Mothers' Union and the Girls' Friendly Society, originated in the Mother Church in England.

The oldest branch of the Mothers' Union in Canada seems to have been formed by Mrs. Boomer at the Memorial Church, London, Ontario, in 1885. The first branch in Western Canada was formed in 1903 in All Saints' Parish, Winnipeg. Mrs. C. C. Chipman, first President of the Rupert's Land branch, was succeeded in 1911 by Mrs. S. P. Matheson, wife of the Primate. There are now sixty branches in Canada with 2,287 members. In 1921 the General Synod heartily commended the work of the Mothers' Union to the clergy and Churchpeople generally. In 1925 a Dominion Council was formed, which carried on its work by correspondence. The first Dominion Conference was held in October, 1928, at Winnipeg, with representatives from the dioceses of Toronto, Ottawa, Niagara, Qu'Appelle, British Columbia, Kootenay, New Westminster, Brandon and Rupert's Land. Mrs. Matheson was elected president of the Canadian Council.

The Girls' Friendly Society.

The object of the G.F.S. is "to unite for the glory of God, in one fellowship of prayer and service, girls and women to uphold purity in thought, word and deed." Largely

through the efforts of Mrs. S. G. Wood and Miss Cox of Toronto the Canadian Society was organized in 1882. The first Central President was Mrs. Body, wife of the Provost of Trinity, and the first Central Secretary Miss Cox. There are now thirty-six branches with 1,255 members in the dioceses of Nova Scotia, Montreal, Ottawa, Toronto, Niagara, Huron, Rupert's Land and British Columbia. Niagara diocese has a Lodge in Hamilton and a Holiday House at Hamilton Beach, Toronto has a Club House and a Rest House, Montreal has a Clubroom and Rupert's Land a Holiday Camp near Winnipeg. The G.F.S. is now affiliated with the Council for Social Service and aids it by contributions and work for the welcome and welfare of the newcomer.

The Brotherhood of St. Andrew.

The Brotherhood of St. Andrew originated in the United States at a Men's Bible Class in Chicago. In Canada its senior and junior chapters have done a quiet service of great value in linking together little groups of men and boys under the Brotherhood vows of prayer and service for the spread of Christ's Kingdom. Many Brotherhood men have been led to seek holy orders.

Church Universities and theological colleges.

The Canadian Church has not been forgetful of the importance of higher education and of the need of training candidates for the sacred ministry.

In Eastern Canada there are three Church Universities—King's College, Bishop's College and Trinity College. Of these, Trinity by the efforts of Provost Macklem was federated with the University of Toronto and has moved to handsome new buildings on the University grounds. The main building of King's at Windsor, Nova Scotia, was destroyed by fire and not rebuilt, the College being moved to Halifax, federated with Dalhousie University and a successful campaign

carried through by President A. H. Moore to raise $400,000 to meet $600,000 offered by the Carnegie Corporation. Bishop's College, Lennoxville, Quebec, alone carries on a full arts course and confers arts degrees. In the West the arts course at St. John's College, Winnipeg, is affiliated with that of the University of Manitoba.

The Church's theological colleges are King's at Halifax, founded at Windsor, 1789; Bishop's College, Lennoxville, 1845; Montreal Diocesan College, founded by Bishop Oxenden in 1873; Trinity College, Toronto, 1851; Wycliffe College, Toronto, 1877; Huron College, London, 1863; St. John's College, Winnipeg, 1849; Emmanuel College, Saskatoon, founded at Prince Albert under the name of the University of Saskatchewan, 1879; St. Chad's College, Regina, 1907; and the Anglican Theological College of British Columbia, incorporated in 1912 by the amalgamation of Latimer College and St. Mark's Hall.

Church boarding schools.

In one thing, at least, the Anglican Church in Canada has excelled—in the establishment and carrying on of successful boarding-schools for boys and girls. Some are definitely official Church institutions; others are not official but are carried on under Church auspices. From East to West these include such well-known schools for boys as King's College School, Windsor, N.S.; the oldest boarding-school in Canada, Rothesay Collegiate School, Rothesay, N.B., 1877; Bishop's College School, Lennoxville, 1843; Lower Canada College, Montreal; Ashbury College, Ottawa, 1891; Trinity College School, Port Hope, 1865; Ridley College, St. Catharine's, 1889; St. John's College School, Winnipeg; University School, Victoria. And for girls Edgehill, the Church School for Girls, Windsor, N.S.; 1891, King's Hall, Compton, Quebec; St. Helen's School, Dunham, Quebec, 1875;

Bishop Bethune College, Oshawa, 1891; The Bishop Strachan School, Toronto, 1867; Havergal College, Toronto, 1894; Rupert's Land College, Winnipeg, 1901; Qu'Appelle Diocesan School for girls, Regina, 1918; St. Michael's School, Vernon, B.C., 1913. St. George's College for boys and St. Alban's College for girls, Prince Albert, Sask., are not boarding-schools, but Church Hostels at which pupils attending the public schools may reside.

Women's work in the Canadian Church. An outstanding feature has been the development of women's work in the Church. This has been already illustrated by the record of the remarkable growth of the W.A. It has also led to the foundation of the Church of England Deaconess and Missionary Training House, Toronto, 1892; the widespread use of deaconesses in parochial work; the establishment and growth of Sisterhoods, notably that of St. John the Divine, founded by Mrs. Coome, afterwards Mother Hannah, in Toronto in 1884; and the employment of trained Churchwomen in all the varied and manifold present-day social service agencies and activities.

The diocese of Nova Scotia was the first to grant women the right to vote at annual vestry meetings, that of Caledonia the first to accept them as members of synod. Not only in the larger organizations, but in parish guilds and societies, the women of the Church have been ever foremost in prayer and good works.

Features of the Church life of today. Some outstanding features of the life of the Canadian Church of today are the building of cathedrals, notably All Saints' Cathedral, Halifax, under the leadership of Archbishop Worrell, in the far East, and Christ Church Cathedral, Victoria, B.C., under the leadership of Bishop Schofield; the building of new and the improvement of old churches; the widespread erection of well planned

parish halls to house the innumerable weekday activities of the modern Church; the splendid Church extension work carried on in the great cities, notably Montreal, Toronto, Winnipeg and Vancouver, to meet the needs of a growing urban population; the problem often presented in the East by a lessening rural population, and the greater problem in the West of ministering to the still incoming but often widely scattered settlers of British stock, and of at least attempting something for the spiritual welfare of the foreign-born New Canadians.

Preaching and the Canadian Church.

In Canada the man on the street and the man on the prairies thinks first of the man and then of his office. Canadian parsons have had in the main to make good by hard and effective work. A Canadian parson dare not overlook the ministry of preaching, which in Canada has always been well up to or above the average. The Canadian Church has produced some preachers of outstanding ability. Of those passed to their reward outstanding names include three brilliant Irishmen, who all became bishops: Edward Sullivan (Algoma); John Philip Du Moulin (Niagara); James Carmichael (Montreal); Maurice Scollard Baldwin, born in Ontario of Irish origin, who became Bishop of Huron; and Bishop Courtney, who was called to Canada to undertake the bishopric of Nova Scotia. Of those still living mention may well be made of Bishop Richardson of Fredericton; Dr. H. J. Cody, the versatile rector of St. Paul's, Toronto, who was honoured by being asked to preach before the King and before the League of Nations, and who, besides filling the pulpit of the largest Anglican Church in Canada, was for a time Minister of Education of the Province of Ontario, and is now Chairman of the Board of Governors of the University of Toronto; Canon A. P. Shatford, the brilliant Nova Scotian, who

is rector of St. James the Apostle, Montreal; Dr. Robert Norwood, the poet, who is now rector of the great Church of St. Bartholomew, New York, but served for many years in the dioceses of Nova Scotia, Montreal and Huron; Archdeacon Patterson Smyth, till lately rector of St. George's, Montreal, famous for his popular religious books; Dean Llwyd, of Halifax in the far East, and Dean Quainton of Victoria in the far West; and Canon Heeney of Winnipeg, who has done valuable work on Canadian Church History. For Missions and Quiet Days Bishop Owen of Niagara is prominent; for scholarly addresses Bishop Roper of Ottawa.

Canada and the Great War.

The Book of Remembrance laid upon "The Altar" in the National Memorial Chamber in the Parliament Buildings, Ottawa, dedicated on August 4, 1927, by the Prince of Wales, contains the names of nearly 70,000 Canadians who fell in the Great War or died as a result of war service. In every Anglican Church in Canada, from the cathedrals to the smallest country church, will be found Honour Rolls of those who served and memorials of those who died. It is well, therefore, to record some statistics of which we may well be proud. According to the census of 1911, Anglicans made up 14·47 per cent. of Canada's total population, a proportion which by 1921 had increased to 16·02 per cent. Members of the Church of England supplied 10,486 officers in the Canadian Expeditionary Force, or 40 per cent.; 905 nursing sisters, or 31 per cent.; 180,116 of other ranks, or 30 per cent. Of the total number of chaplains serving with the Canadian Expeditionary Force the Church of England in Canada gave 183, or 35 per cent. These included the Archbishop of New Westminster (De Pencier). Another bishop, Dr. Richardson of Fredericton, also visited the

troops overseas as the official representative of the Church. An outstanding padre was Canon (now Archdeacon) F. G. Scott, the poet rector of St. Matthew's, Quebec.

The Anglican War Service Commission, of which Bishop Roper of Ottawa was chairman, did much by the collection of funds in Canada to aid the chaplains overseas in their social welfare work.

Changing customs but a continuing church.

In the story of Christ Church, Dartmouth, N.S., written at the request of the parishioners to celebrate its centenary in 1917, the writer thus described the changing customs of a continuing Church, a description applicable to many and many an older parish in Canada:

"Again, what a change has come over the church itself, its customs, and its services since Christ Church was first used for the worship of God. The quaint, almost square pews, cushioned and curtained in by their owners, sold by auction to the highest bidder or bought and drawn for, and rent paid thereafter for them, have given place to seats free and unappropriated, even though one of our Bishops gave it as his opinion that it was most unseemly to seat people of no standing beside respectable citizens, and that free seats were contrary to the principles of the Church of England. The old 'three-decker' with the place for the clerk below, the reading desk above and the pulpit above all, has given place to separate prayer desk, eagle lectern and pulpit. Congregational responding of the heartiest character has rendered the services of Edward Warren, parish clerk on Sunday and publican for the rest of the week, a thing of the past. A splendid pipe organ has replaced the old melodeon and the one-armed flute player, who held his instrument with his steel hook, and played with his one hand. Tate and Brady's

metrical version of the Psalms has, through an early hymn book, the S.P.C.K. hymn book, and Hymns Ancient and Modern, given place to the Book of Common Praise now used throughout the whole Church of England in Canada. A quarterly communion has been replaced by at least a weekly celebration of the Divine Mysteries. Candles at 1s. 3d. the pound have been replaced first by 'burning fluid,' then by kerosene oil, and latterly by the electric light. Even the dress of the officiants has undergone a change. The rector no longer wears a black gown for preaching, and the linen bands at the parson's neck are a thing of the past. A surpliced choir, both of men and women, occupies the modern 'singing pews.' A host of parochial activities, for men and women, for old and young, unheard of and undreamt of, have come into being; Sunday Schools with voluntary teachers, giving instruction only in religion and not in the three R's as well, as at first, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Church Lads' Brigade.

"A specially striking feature has been the growth of woman's work and influence in the Church. Today the women vote at parish meetings, the Church in Nova Scotia having taken the lead of the state in this reform. Moreover, while our first rector was a King's College graduate, we now have not only a King's man as rector but a rector's wife, who is also a graduate of our historic College, a state of things which would surely have shocked the then Bishop of the Diocese, the first rector and above all good old Lawrence Hartshorne and his daughter, the first rector's wife, as well as all the old 'Church and State' Tory King's men of the olden days.

"Greatest of all the changes has been the altered position with regard to the Missionary work of the Church. Then Christ Church was the pensioner of

an English Missionary Society to the extent of nearly $1,000 a year. Today the parish has commenced to realize more fully its own missionary obligations, erecting a mission church in the north end, now Emmanuel Church, carrying on missionary work at Woodside and Tuft's Cove, and last year both Christ Church and its daughter Emmanuel meeting in full their apportionments for the Diocesan Mission Board.

"Truly, 'the old order changeth, giving place to new,' and yet through all the changes there has been a real continuity, and therefore a real and healthy development. There has been change because there has been life."

To the unrecorded builders of the Canadian Church.

The names of many bishops, priests and people who have contributed to the building up of the Canadian Church and to the setting up of the Kingdom of God in Canada, many events of importance and of interest, have, perforce, had to go unrecorded in this book. Every diocese and every parish should have its own history carefully compiled to "tell them that come after."

It was the recognition of the part played by the unknown and the unrecorded that led our own Empire, France and the United States to pay fitting tribute to the Unknown Soldier. The story of the Church of England in Canada has been written not alone by great and outstanding leaders, but by the faithful and unselfish, often unrecorded and forgotten, work of loyal members of the Church in every age and in every part of this great Dominion. May those called to be builders of today and of tomorrow be worthy of the great tradition and the glorious heritage of the days that are past.

O God, to us may grace be given
To follow in their train.

PRIMATES AND METROPOLITANS OF THE CHURCH OF ENGLAND IN CANADA

With the Dates of their Election to these Offices

PRIMATES

Archbishop.	*Archbishop.*
Machray (1893).	Sweatman (1907).
Bond (1904).	Matheson (1909).

METROPOLITANS

Province of Canada.	Province of Ontario.	Province of Rupert's Land.	Province of British Columbia.
Bishop.	*Archbishop.*	*Archbishop.*	*Archbishop.*
1860 Fulford.	1912 Hamilton.	1875 Machray.	1915 Du Vernet.
1869 Oxenden.	1915 Thorneloe.	1905 Matheson.	1925 De Pencier.
1878 Medley.	1926 Williams.		

Archbishop.
1893 Lewis.
1901 Bond
1907 Sweatman.
1909 Hamilton.
1915 Worrell.

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